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THE
WORKS

OF THE

Most Illustrious and Pious

ARMAND de BOURBON

Prince of Conti.

WITH

A short Account of his LIFE.

Collected and Translated from the *French*.

To which are added some other PIECES,

And a DISCOURSE of

CHRISTIAN PERFECTION,

BY THE

Archbishop of CAMBRAY,

Never before Published.

LONDON:

Printed by C. D. for W. BRAY at the East-End
of the Inner-Walk of Exeter-Change. 1711.

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Printed by B. D. for W. BENTLEY at the End of
the Lane Wall of Exeter Church. 1724.

THE
PUBLISHER
TO THE
READER.

Dear Reader,

THE Delusion of
Christians in this Age
is very great, in
thinking to reconcile the World
and Religion together; two
things which the Author of their
Religion has carefully distin-
guish'd. They believe they
may be Friends to the World

A 3 and

To the Reader.

and to God, that they may love
the World and God together,
and that they can serve both
these Masters at the same time.
But these are two Things ir-
reconcilable, and which ne-
cessarily destroy one another,
as Light and Darknes, our
Lord telling us that we can-
not love these two different
Masters, but we must hate
the one and love the other.
St. James, That whosoever
will be a Friend of the
World, is the Enemy of
God; and St. John, That
if any Man love the World,
the Love of the Father is
not in him.

hmo

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And

To the Reader.

And whatever Christians imagine, 'tis not that they do indeed joyn them in their Practice, but that they idolize the World, while they would be thought and make themselves believe that they worship God; 'tis the World they really serve, and which only fills their Hearts, while they are void of the Love of God and serve him not. For when all their Thoughts, Cares and Joys are about the Things of the World, when they only seek after all the Things that the Gentiles seek, and neglect to seek the Kingdom of God, and his Righteousness in their Souls; are they

To the Reader.

not falln into a State of Hea-
thenism worse than that of for-
mer Ages, because they think they
see, when they are truly blind;
and if our Light be Dark-
ness, how great is our
Darkness it self.

'Tis not to disturb the Men
of the World, who look for no
other Happiness beyond this
Life, in their restless pursuits of
the Honours, Profits and
Pleasures of it, that this Col-
lection is published; but to un-
deceive those who think they
serve God and expect a future
Happiness from him; to help
them to see that the Spirit of
Christ, without which none
are

To the Reader.

are his, and the Spirit of the World are two contrary things, and that his Disciples must not be conformed to the Fashion of this World, but to the Life of their Master; to convince them of the Necessity of denying their worldly Lusts, and of destroying the World in their Hearts, that the Kingdom of God in Righteousness, Peace and Joy, may come into their Souls here, if ever they would enter into his Kingdom of Glory hereafter.

If it be thought that we have many Books already both of our own Growth and of a foreign Soil, that give us the same
Notions

To the Reader,

Notions of Christianity, and therefore this might now have been spared? 'Tis true, we have so, thanks be to God for it, who hath not left himself even in the worst of Times without Witness, but hath raised up many, in these last Days, whose Lives and Writings are both a Light to the World, and will one Day be its Condemnation. Yet as the Number of bad Books still exceeds the good; as the Devil is ever busy to destroy Mens Souls by employing his Servants in publishing of bad Books, it may be necessary, as a Counterpoize

and to set on some good ones to
balance them

To the Reader.

to them, now and then to help
a good Book into the World.

There is this to be said be-
sides in favour of the present
Book, that the Subjects are
something singular. The first
of them, which respects the
Duties and Obligations of
Great Men and Men in Pow-
er, has not, that I know of,
been consider'd in this View by
any in our Language. God was
pleas'd to give the Author a
particular Light in this matter,
beyond what is Common. The
other main Subject of this Book
has been treated of late Years,
yet not so as to supersede any
thing further on that Head; and
the

To the Reader.

the more Weapons we have the better shall we be able to beat down the strong Holds of Satan.

But suppose the same Subjects had been as well and as fully handled by others, that would not render these Treatises superfluous: For tho' Truth is indeed the same from whatever Hand it comes, yet it has not always the same Effect upon Mens Minds. The Character of the Person adds much to the Weight of the Argument; and Men, who for the most part, do not much regard what is said by those whose Profession it is to preach the Gospel, pretending it to be the Cant and
Dialect

To the Reader.

Dialect of their Trade, will perhaps give some Ear to what is said by another, whom they cannot suspect of any Interest in what he says. This Advantage then this Book has, that the Author's Birth, Station and Character set him above all Suspicion of Interest, Meanness of Spirit, Cowardice, or Ignorance of the World: And the Sentiments of a Person so great in the World ought to have some weight with Persons of the World; the more that what he makes the Duty of others, he himself first practis'd; he does not lay heavy Burdens on others to lighten himself, but

To the Reader.

but he first set them an Example to copy after. His Writings are the true Portraiture of his Soul, and the Rules he gives, he himself inviolably observ'd.

How much more difficult it is for the Great and those in Power, to work out their Salvation than for the meaner sort; the many Temptations and Snares their State involves them in, the Great Duties requir'd of them, which yet, without an extraordinary Grace of God, they cannot perform, the Prince of Conti shews in his first Treatise. 'Tis by the Life and Writings
of

To the Reader.

of this Prince that God of his infinite Mercy to the Great, would open their Eyes to see the Danger of their State, and the Obligations that lie upon them; I hope therefore it may be no small Service to those whom God has rais'd above others; and to the People of this Nation in general, on whom the Lives and Example of the Great have a mighty Influence, either as to Good or Evil, to publish them in our Language, as the only End propos'd in doing it, is the Glory of God, and the Good of Men.

If it be any Prejudice a-
gainst

To the Reader.

gainst this Book with some, that the Author was of another Communion ; I desire they would consider what the Scripture says, Of a Truth, GOD is no Respector of Persons, but in every Nation, he that feareth him and worketh Righteousness is accepted with him. The many and great Fruits worthy of Repentance which this Prince brought forth, are a manifest Proof of the true Fear and Love of GOD in his Heart. And his Righteous Works can be no other than the Effect of the Grace of GOD, and of his Spirit, which
is

To the Reader.

is free and unlimited to Sect or Party, and bloweth where it listeth, being ready to inflame the Hearts of all in whom there is an earnest Desire of Salvation. Master, said one of the Disciples, we saw one casting out Devils in thy Name, and we forbad him, because he followeth not us. Forbid him not, says our Saviour, for there is no Man which shall do a Miracle in my Name, that can lightly speak evil of me.

Others are suspicious, that there is some secret Design of recommending the Romish Religion, when one gives them

To the Reader.

a Book writ by any of that Communion. Our Saviour, when he would give an Instance of true Brotherly Love to the Jews, brought that of the Charitable Samaritan. Did he therefore recommend the Samaritan Religion, by commending the Charity of one of its Professors? No, for Salvation is of the Jews, but the great Charity of the Samaritan he recommended to the Imitation of his Followers.

But what can be good in a Religion that is guilty of Idolatry, will some say, who have a great Zeal against Idolatry, tho' 'tis to be fear'd,

not

To the Reader.

*not according to Knowledge :
What said GOD to Elijah,
who thought that he alone
was left of all the Children
of Israel who worshipped the
true GOD ? I have yet
left me seven thousand in
Israel, all the Knees that
have not bowed unto Baal,
and the Mouths that have
not kissed him, for GOD
seeth not as Man seeth.
But let him that is without
this Sin cast the first Stone
here. Let him examine his own
Heart and see if there be not a
more subtle, spiritual, and
dangerous Idolatry in it. If
there be no Love of Self,
a 2 Love*

To the Reader.

Love of Praise, Love of Sin,
Love of the Creatures, Love
of Money or Covetousness,
which is Idolatry, *there?*
Thou, *then*, that abhorrest
Idols, dost thou commit
Sacrilege in robbing God of
that Love and Honour,
which is his true Worship,
and giving it to thy Self, thy
Reputation, thy Sins, or the
World? Is not this both Sa-
cristledge and Idolatry? Thou
Hypocrite, first cast out the
Beam out of thine own
Eye, and then shalt thou
see clearly to cast out the
Mote out of thy Brother's
Eye.

But

To the Reader.

But the Reader will not find any thing in this Prince's Life, or Works that savours of Idolatry or Superstition, but an illuminated Faith, working by Love and keeping the Commandments, an Observance of all things that GOD requir'd of him in his Station, and a Care to preserve himself from all Sin, and even from all Appearance of Evil, and in what things he had offended, an Endeavour to make Reparation and Restitution to the utmost of his Power; a necessary, tho much neglected Part of Repentance.

If any one shall be offended

To the Reader.

at some things that look like Rigour to the Protestants in France, they will see in his Life from what Principle it proceeded, and how far it went. It may be consider'd besides, that the Prince, who found for himself the means of Salvation in that Church, by which he daily grew in Grace; who knew so many other Holy and Virtuous Persons in that Communion, which perhaps he had not the opportunity of doing among those who separated from it; and thinking them thereby in Peril of Salvation, might in Charity try all ways to reunite them to the Church:
And

To the Reader.

And the keeping them in their Obedience and Fidelity to the King, making them punctually observe his Majesties Edicts and Orders, as he thought himself in Conscience bound so to do, was in his Opinion the most effectual way to produce that Union. 'Tis not to every one of his Saints that GOD has been pleas'd to give that particular Light, that tho there be many more Helps or Hindrances to Salvation in some than in others, yet his Grace is not confin'd to any Sect, or Party, or particular Church, but that He who willeth not that any should perish, is

To the Reader.

ready to assist every one that truly calleth upon him, that they may be saved.

But if we think this Usage of the French Protestants severe, what shall we think of the Usage our Sister Church of Scotland has met with? The Prince of Conti was severe to those whom he thought in the Wrong, and whose Principles he condemn'd, that is, he kept them in Obedience to the King, and would suffer them to build no more Churches than the Edicts allow'd them; but there none are allow'd to those whose Principles are the same with ours, and whom we must own

in

To the Reader.

in the right, as to their Religion, unless we will confess ourselves in the wrong; and whether the Continuance and Confirmation of the Oppression that Church has these many years lain under, because she is Episcopal, and so far Apostolical, and a sound part of the One Catholick Church, be not indeed an establishing Iniquity by Law, deserves to be consider'd by those who had a Hand in it. The Rules of the Gospel are a more sure and firm Foundation of Government than all the Politicks of Men, for the Wisdom of the World is Folly with

To the Reader.

with GOD the Supream Governour thereof, who taketh the Wise in their own Craftiness, and so orders it that what they design'd for their Preservation often proves the Occasion of their Destruction. King Charles I. his consenting to the Abolition of Episcopacy in Scotland, as it was one Cause of his own and the Kingdom's Miseries, so it became the Subject of his Grief and Penitential Confessions, in which he acknowledg'd, that He therein follow'd the Persuasions of Worldly Wisdom, forsaking the Dictates of a right informed Conscience.

But

To the Reader.

But it is high time to give the Reader some account of this Book and of the Treatises contain'd in it. The Design at first was to publish in one Volume such of the Prince of Conti's Pieces as could be got together, and here are all that upon diligent search could be found. But in a Defence of the Prince's Treatise of Plays writ by the Person who had the Care of the French Edition, there is inserted a Treatise against Plays and Romances, formerly printed, but then become very scarce, which being excellently well done, was thought fit to be added

To the Reader.

ded in this Collection to the Prince's Treatise on that Subject. And to give a View of all the Diversions of the World at once, out of the same Book is added the Opinion of St. Francis de Sales concerning Balls, Plays, Gaming, &c. with that Author's judicious Remarks upon it. These several Treatises shewing the Necessity of their renouncing all these dangerous and unlawful Diversions, who would in earnest follow the Religion of Jesus Christ. There is added, last of all, to prevent those Prejudices Men might conceive against this Religion,

as

To the Reader.

as if it depriv'd them of all Pleasures, and to let them see at once what it requires of them. The Discourse on Christian Perfection, by which it appears that the Christian Religion only denies its Professors the vain, false and pernicious Pleasures of the World that it may give them true, real and solid Joys. The Author of this Discourse is said to be the Archbishop of Cambray, and a Friend who had it in Manuscript having likewise translated it for the Press, was willing to let it accompany this Collection. It may perhaps be thought that the Decrees of

To the Reader.

of the Councils and Sentiments of the Fathers concerning Plays, which the Prince of Conti collected and join'd to his Treatise on that Subject might have been omitted here, since they have been already given us by a late Celebrated Author; but as he has dress'd up their Thoughts in a Stile something peculiar, which indeed is not without its Beauty, and may be very agreeable to some, yet others may be more affected by them in their own plain simple Dress, as they are here given.

As for the Translation, 'tis hop'd it will be found exact; the
Publisher

To the Reader.

Publisher *thinking fit to acquaint the Reader that the Function he is engaged in not allowing him Time sufficient for such a Work, he was willing to devolve it upon another, who he thinks has a better Talent that way.* Nor was this his onely Motive of employing that Person in it, but as the Prince of Conti's Treatise against Plays was a Satisfaction which his former Faults in some sort required, and a kind of Reparation he was willing to make to the Publick, for the great Evil he had done and might have caus'd by his Example; so that Person having formerly
given

To the Reader.

given several Plays to the Stage, which tho perhaps as innocent in themselves as any that have appeared there, yet as they help to engage Persons in a criminal Diversion, to the great hazard of their Salvation, and contributed to the Support of a Place which is a main Instrument of the Devil for the insnaring of Souls; the Publisher was glad of an Occasion of putting into that Persons hands the means of making some Reparation to the Publick by the Translation of these Treatises against the Stage, for the Evil they may have done in giving some Assistance to it.

It

To the Reader.

It remains now to say something of the short Account of the Prince's Life prefix'd to his Works. The Publisher was in hopes to have found the Life of a Person so eminent both for his Piety and his Rank, as the Prince of Conti, writ by some able Person, and it were to be wished that the Bishop of Alet, or L' Abbe Ciron his Spiritual Director had done it, who were both no doubt well acquainted with his Interiour State as well as his Exteriour Life and Actions.

But all that could be met with of this kind is an Abstract of his Life prefix'd to the Defence of his Treatise of
b Plays.

To the Reader.

Plays. It might have been expected that Mons. Voisin, the Author of it, who belong'd to the Prince more than twenty years, and accompany'd him in all his Progresses, and his greater Employments, would have been full and particular in his Relation of him.

But he tells us, He look'd upon this as an Attempt superiour to his Abilities, and therefore contents himself with giving a bare Abstract; from which and some few other Memoirs this Account of the Prince's Life is drawn, which the Reader is here presented with. It does not indeed contain

To the Reader.

tain many things of this Great Man, yet enough to give us some Idea of him; for as a Tree is known by his Fruit, so the few things there related of him, serve to shew us what his Interiour was, and discover the Principle and Root from whence they sprang, and there are some Considerations on which we hope it may be of Use to the Reader.

Therefore many, who are greatly prejudiced against such Books and Lives as are called Spiritual or Mystick, because they think they tend to carry People wholly to Devotion and an Interiour way,

To the Reader.

and thereby make them unfit to act in the World, and to discharge the Duties of their Station. It cannot be denied but that the false Devotion of some may be liable to this Blame, but it is by no means the Effect of a true Devotion. Tho the Conversation of the Soul with GOD be the great End as well as the chief Delight of a Christian Life, yet by carrying Men inward, it does not unfit them for an outward Life, but it cleanses first the Heart that the outward Actions may be clean also: And they who have neglected this Method, have reason to fear that

To the Reader.

*that how beautiful or great
soever their Actions may ap-
pear in the sight of Men, they
are in the sight of GOD but
impure Streams of a pollu-
ted Fountain. 'Tis in De-
votion that we receive Light,
and Strength, and Power to
acquit our selves well of the
Duties of our Station and
Calling, 'tis by that we ac-
quire a Dexterity and Quick-
ness in the Management and
Dispatch of Affairs; 'tis that
which gives us an inward Peace
and Calmness in doing them,
which brings down a Blessing
upon our Labours.*

To the Reader.

The Prince of Conti spent much Time in Meditation, Prayer, and Reading, yet no Man more inviolably observ'd the Duties of his Rank and Station, or more exactly perform'd all that these required of him. He look'd upon this as an indispensable Obligation, and tells us, That it is very possible that one who has been a most devout private Man may yet be damn'd for not having performed the Duties of his Station.

Some Persons are mighty Zealous for the Worship of the Temple, as if all Religion

To the Reader.

Religion consisted in Exter-
our Duties ; *like the Jews of
old always crying, the Tem-
ple of the Lord, the Tem-
ple of the Lord, tho, like
them, they neglect to prepare
for the Lord his true Tem-
ple their Hearts, in which he
delights to dwell. The Prince
of Conti was a most diligent
and exact Observer of all the
Exterious Duties of Religi-
on, but he made them serve
to promote the Interiour Wor-
ship of the Heart ; and when
they do not advance this, so
that we our selves become the
Temple of the Living GOD
and that the Spirit of GOD*

To the Reader.

dwell in us, *they are no acceptable Service unto him.*

Others again, who are sensible of the unprofitableness of these Exercises when rested in, and not made serviceable to the Interiour Worship of the Heart, are apt to neglect the Exteriour Duties of Religion, because Religion does not consist in them. This is but shunning one Rock to split on another. The Prince of Conti, who truly worship'd GOD in the Heart, did not yet neglect these Exteriour Duties, but it was rather by means of them that he attain'd the other. 'Tis true we have the
Instan-

To the Reader.

Instances of many Anchorites and Hermites in the first Ages of the Church, and lately of Gregory Lopez a Spanish Hermite in the West Indies, who attain'd to great Sanctity without these Exercises which they had not Opportunity of observing. But there is a great Difference between those who live in Solitude, who continually attend to GOD without any Diversion from without, and those who live in the World, who are surrounded with innumerable Temptations, subject to a multitude of Distractions, and to a Dissipation of Mind by the Commerce

To the Reader.

merce of the World : Such have need of all the Helps possible to strengthen them in the inward Man, and to recollect themselves, that they may attend to GOD without Distraction. And while they live in the World, if they do not make use of all those Means GOD has left in his Church (when they can have 'em) especially the keeping truly Holy that Day which GOD has sanctify'd from the beginning of the World, 'tis to be fear'd they may miss the End they aim at, by neglecting the means, or become liable to Delusions. The Wiles of Satan
are

Gen. 2.
2.

To the Reader.

*are very subtle, and his Snares
baited with specious Pretences.*

*We may apply to the Interiour
Worship of the Heart and
the Exteriour Duties of Reli-
gion, what an ingenious Au-
thor says of small and great*

Virtues. Small Virtues are*
insignificant without the

Great; great Virtues are
impossible without the

small. What ought then to
be the Conduct of a Chri-

stian with respect to the one
and the other? That which

our Saviour himself pre-
scribes. To do the Great

and not to neglect the Lit-
tle. These ought ye to

have

** See Re-*

lections

on Mens

Prejudi-

ces a-

gainst

Religion,

and their

Mistakes

in the

Practice

of it.

Chap.

of Ex-

actness in

little

Things

in the

Exterior

Duties of

Religion.

To the Reader.

have done and not to leave the others undone.

I know not if there be any thing in this Life, that may serve to convince Unbelievers of the Truth of our Religion. When the Apostles first preach'd the Gospel to the World, GOD wrought with them, bearing them Witness, both with Signs and Wonders and with divers Miracles, such as casting out of Devils, healing all manner of Diseases, speaking with new Tongues, and the like, by which Men were convinced that the Power of GOD was with them, and the
Truth

To the Reader.

Truth of GOD preached by them, which he thus attested. But when all these are accomplish'd in the Spiritual and more perfect Sense, should they not be as convincing Arguments, to Men of Reason, of the Power of GOD thro Faith in Christ? When Unclean Spirits are cast out, and Spiritual Wickedness subdued, when the Soul is healed of all its Diseases, when it is cleansed and purified from the Leprosy of Sin which defiled the whole Man; when all the old filthy, vain or worldly Conversation is laid aside, and the Mouth filled with the Praises

To the Reader.

Praises of GOD and with things most Divine, which is to speak with New Tongues from a New Heart, is not the Finger of GOD visible there? Let those who disbelieve, reflect on themselves and see if they can account for this mighty Change otherwise than by the mighty Power of GOD? the great Infidelity of Men in these last Times, does no doubt proceed in great measure from the want of true Faith in those who pretend to believe. A Form of Godliness without the Power of it, will never convince Unbelievers that there is any thing Divine in
that

To the Reader.

that Religion, the Lives of whose Professors differ little or nothing from their own. But if this Power did accompany and enliven the Form, how Beautiful would it be, and what a powerful Argument to convince those who believe not, who would be forc'd to confess that GOD is in us of a Truth. Were there more real Christians there would be fewer Infidels. If this Collection shall contribute any thing to the making Christians become in reality what they are in Profession, or serve to convince those who believe not that there is something more in the Christian

To the Reader.

stian Religion than they imagin'd, the Translator and Publisher have their Wish. And, Reader, if thou shalt reap any Benefit by it, give the Glory to GOD, and remember them in thy Prayers:

THE

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A
Short Account
OF THE
LIFE
OF THE
Prince of Conti.



ARMAND de BOURBON,
Prince of CONTI, was
Second Son to Henry II,
Prince of CONDE,
first Prince of the Blood Royal of
France. He was born in the Year
1629, and promised great Things
from

c

from his Infancy. Nature in him did not oppose it self to Grace, so that what the Wise Man said of his own Infancy might be applied to him, *I was a witty Child and had a good Spirit.* His Natural Inclinations tended to Virtue, and besides the Gifts of Grace, he had received from Nature a Delicacy and Strength of Wit very extraordinary; he express'd his Thoughts in a manner so agreeable, so clear and so persuasive that the most ingenious Persons admired him. The Sweetness of his Temper and the Fervour of his Piety were not less engaging than the Force of his Eloquence. And it was Matter of just Wonder to find a Prince of the Blood at Sixteen understand *Theology* as perfectly as those whose Profession it is to teach it. 'Twas perhaps from these Advantages of Nature and Grace that his Father design'd him for the

Wisd. 8.

19.

the Church, and gave him an Education suitable, keeping him close to his Studies, and procuring for him the Abbies of *S. Denis*, *Cluni*, *Lerins* and *de Moleme*.

But these great Hopes, which were conceiv'd of him from his early Piety, Parts and Education, seem'd afterwards to vanish. For having the Misfortune to lose his Father and Mother in his Youth, when he most stood in need of them for the support of his Virtue, and in a Time, when the Kingdom was involved in Troubles and Confusions; in so general a Corruption and Disorder, this young Prince was not able to resist the Torrent of Vice, nor the Violence of those Temptations which surrounded him, but fell into the way of the World, and gave himself up to the Irregular Desires of his Heart. He left his *Studies* and betook himself to the

the *Sword*, and was engaged in the Civil War which happen'd in the Minority of this present King of *France*, he joyning the other Princes of the Blood on the Side of the *Malecontents* against the King.

Amongst other irregular Affections, this young Prince conceiv'd so great a Passion and Fondness for Plays, that he entertain'd a long time in his Service a Company of Players, that he might with more Ease and Conveniency enjoy the Pleasure of that Diversion. He was not contented with the Representations of the Theatre alone, but would often discourse with the chief of the Company (who was the most able Comedian of *France*) on all that is most Excellent and Agreeable in their Art; and reading often with him the most delicate and beautiful Passages of both Antient and Modern Plays,
took

Prince of Conti.

v

took Delight to have him repeat them afterwards with their proper Action, so that there were few Persons better able to judge of a Dramatick Poem than the Prince of Conti.

Thus (as * St. Ambrose says of ^{*In Apol.} David) *He sinned as Princes are accustomed to do, but he repented which* ^{I. pro David. Rege.} *Princes are not used to do.* So that his Fall may be said to have been the occasion of his greater Praise, since it serv'd to humble him more profoundly in the Sight of God, and to make him cleave with the greater Earnestness and Diligence to Him. It serves likewise to teach the People, that they should not study to imitate Princes in their Failings, but on the contrary, that the Fall of Princes should augment their Fear and their Vigilance. 'Tis for this reason that God did not think fit to conceal David's Sin, but

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would

would have it publish'd in the Church because of his Repentance, that those who have not yet fallen may listen to it for fear of falling; and that those who have already fallen, may be drawn by it to repent and recover themselves.

But let us see what Means the Father of Mercies, made use of to recover the Prince from his Fall. God often abandons Men for a time to the irregular Desires of their Hearts, and suffers them to enter into a State to which they are not called, that he may afterwards make the Power of his Grace, and the Greatness of his Mercy appear in reclaiming them, to place them in the way of their Vocation, and to guide them according to his own Heart.

'Tis thus he dealt with this Prince. In his early Years he was design'd by his Father for a single Life, and
engag'd

engag'd in the Ecclesiastick State;
 and tho' he was sensible enough that
 he was not called to it, he remain-
 ed in it to the 24th Year of his
 Age, when he enter'd into the State
 of Marriage, to which God call'd
 him; chusing for him a wife and
 vertuous * Companion to be a † * *A Niece*
Help to him in his Conduct. For *of Cardi-*
 God himself declares to us by the *nal Ma-*
 Mouth of the Wise Man, that 'tis *zarine's*
 from his Hand a vertuous and pru- *the Chief*
 dent Wife is received. *Minister*
House. and † *of State.* Gen 2,
Riches are the Inheritance of Fathers, 18.
but a prudent Wife is from the Lord.
 And so this Prince acknowledging
 the Favour God had shewn him,
 said often in his Heart with the
 Royal Prophet, *Lord thou hast holden* Psal. 73.
me by the Hand, and hast guided me 23, 24.
by thy Counsel. *Secund.*
Vulg. E-
dit.

After the Troubles of the King-
 dom were compos'd, the Prince,
 having been received into Favour,

was made Governour of the Province of *Languedoc*, and some time after his Marriage, was sent into *Catalonia* to command the King's Army in Quality of Vice-roy, where he gave Proofs of the Greatness of his Courage, and the Prudence of his Conduct in the taking of several Towns and the Conquest of several Provinces.

At his Return from his last Campaign, being at *Pezenas*, where he conven'd the Estates of *Languedoc*, he had some Conferences with the Bishop of * *Alet*; to which God gave so effectual a Blessing, that the Prince took a firm Resolution from that time of applying himself entirely to the Service of God. And having long consulted with himself during several Retirements, in which he repass'd in the Bitterness of his Soul, all his former Life; and having carefully examin'd, whether the Resolution he had ta-

ken

* See a
Short Cha-
racter of
this great
Man in
Bp. Bur-
net's Pre-
face to
the Life
of Bishop
Bedel.

ken was strong and firm enough to produce an entire Change; he made a general Confession of his Sins, with such exceeding Sorrow, and profound Humility, that the Fruits which followed his Repentance, were visible Marks of a true Conversion.

'Tis from this Time the beginning of our Prince's Life ought properly to be dated, since he then began to live to God. And because there is great Danger of miscarrying in the way to Heaven, a way which Sinners are altogether unacquainted with, and great need at first of the Spiritual Advice and Conduct of a faithful and experienc'd Guide, the Prince submitted himself fully to the Direction of that Holy Prelate, and to the Abbot *Ciron*, whom the Bishop gave him for a Director in his Absence. And the Fear of the Judgments of God, which is the beginning

beginning of Wisdom, having excited in his Heart an ardent Desire and a good Will to live according to the Rules of the Gospel, he found no Difficulty to submit to the Conduct of those Persons whom Providence had chosen for him, but on the contrary express'd great Eagerness to obey their Directions.

He punctually perform'd all that was prescrib'd him for the Conduct of his Life, and for the Regulation of his House. He moderated his Expences and retrench'd all kind of Superfluity. Balls, Plays and Gaming were prohibited to all his Domesticks. He took care to have them instructed in the Christian Doctrine and Piety ; but nothing made so much Impression on their Minds, as the Example of their Master, who required nothing of them, which himself did not first put in Practice. They saw him always employ'd

employ'd in Meditation, in Prayer, in reading the Scriptures or the Lives of Saints, and in pious and charitable Works.

Prayer being the Means whereby the Spiritual Life receives its Food and Nourishment, it may not be improper to take Notice of the manner of his Prayer and Meditation, which was this. He prepar'd himself for it by a great Attention to the Presence of God, and sought in it more the Affection of the Heart than the Acts of the Understanding. He recited the Office of the Church, and retaining in his Memory the most moving Passages of Scripture, He would often in the Day meditate on them ; and before Meals he took some time for Prayer and for the Examination of his Conscience. When he would take any Resolution, he first carefully examin'd the Reasons on both sides,

sides, and never determin'd himself, but according to the Lights which he receiv'd in the Prayers he put up to God for that end.

The good Examples of others being a great Help to our Advancement in the Spiritual Life, the Prince proposed to himself that of *St. Lewis IX.* of whom he was descended, whose Sanctity he endeavour'd to imitate. There was no

* One of * Person commendable for their
 those Vertue, whose Friendship he did
 whose not seek, and by frequently con-
 Conver- versing with them, he received
 sation he great Light for his Advancement
 improv'd by, was in Perfection, so that he might say
 Mr. with the Royal Prophet, *Lord, I*
 Querio- *am a Companion of all them that fear*
 olet a *thee and keep thy Precepts. Psal. 119.*
 Gentle- *63. Some People delight much in*
 man of visiting vertuous Persons, but there
 Britany, are so few who make those Visits
 who of a useful to the Amendment of their
 most pro- Lives,
 fligate
 and im-
 pious Per-

Lives, that an ancient † Author ^{son be-}
 could not forbear to complain of it. ^{came a}
 But the Acquaintance of Persons of ^{wonder-}
 Piety ought not to be sought for ^{ful Ex-}
 the gratifying of our Curiosity or ^{ample of}
 our Vanity, but to profit by their ^{Mortifi-}
 Conversation in order to the Con- ^{cation}
 duct of our Life, as the Prince im- ^{and San-}
 prov'd it for that End. ^{ctity.}
 † Ruffinus in *vita S. Joan.*

Thus the Prince of Conti being ^{Ægypt-}
 advanc'd in Virtue by Instructions ^{tii.}
 and by Examples, enter'd into a
 maturer Age of the Spiritual Life,
 of which one rests no more in the
 Bosom, and, as it were, in the
 Arms of Humane Authority (as St.
 * *Austin* says) but advances by the * *De ve-*
 Steps of purified Reason towards ^{ra Relig.}
 the Sovereign and Immutable Law. ^{Cap. 26.}
 'Twas now the Prince began him-
 self to draw from the Holy Scri-
 ptures, and from the Councils and
 Fathers, Maxims and Rules to ac-
 quit himself piously of his Obliga-
 tions

tions to God, to the Church, to his King, to his Neighbour and to himself.

In what respects his Duty towards God, he look'd upon the Love of God as the great Obligation of a Man and of a Christian; and therefore endeavour'd to nourish that Heavenly Flame which the Holy Spirit kindles in the Hearts of true Believers, by the Exercise of frequent Acts of Love towards God. The First and the Great Commandment, says our Saviour, is *to love God with all the Heart, and all the Soul, and all the Strength, and all the Mind.* And the End of the Commandment is Love, says St. Paul, *1 Tim. 1. 5.*

In what regards the Church, he consider'd, that Princes being more expos'd than others to Temptation and to Sin, have likewise more need than others to implore the Assistance

sistance and the Mercy of God ; and that therefore they ought to love and honour his Church, to which he has given the Power of absolving them from their Sins.

He assisted at the Divine Offices of the Church with great Devotion, and took care that all who belong'd to him should behave themselves with a respectful Gravity and Attention there. He express'd a just Displeasure against that Irreverence and Indevotion, which is so common in Churches, and which St. Chrysostome complained of even in his time, as a thing so criminal and injurious to God, that it could not be too severely punished. *It would* ^{In Homil.} *be no wonder, says he, if the Thunder* ^{24. in} *should fall on such Persons, and even on us too, who suffer these things without reprov-^{Acta.}ing them.*

He wished also that every one could joyn in the Publick Worship
of

of God with their Understanding. For tho', with that Church in which he was brought up, he believ'd that those who do not understand what is said in the Divine Offices, did however an Act of Piety before God, whilst they joyn their Intention with that of the Church ; yet he was sensible that it was most Useful and most Advantagious to understand what is said in them, according to that of *St. Austin* (in whom he was much conversant)

In Expos.
2. in Ps.
 19. *We ought to understand what we say, that we may sing as Rational Creatures, and not like those Birds who often learn of Men to pronounce and to sing what they do not understand, for it belongs to Man only to sing with the Understanding.*

'Twas for this Reason the Prince made Offices of the Church be translated into *French*, that the People might understand what is said in them, and profit by the Instructions

ons they contain *: And for the same ^{* For this}
Reason, he would have all who be- ^{End the}
long'd to him be present on Sun- ^{Archbi-}
days at the Parish-Church, to hear ^{shop of}
the Explication which is made to ^{Cam-}
the People of what is done there, ^{bray in}
and receive from their Pastor the ^{his Edu-}
Spiritual Nourishment of their ^{cation of}
Souls. ^{a Daugh-}
^{ter, ad-}
^{wifes the}
^{Ladies to}
^{learn La-}
^{tin, that}
^{they}
^{might un-}
^{derstand}
^{the Offi-}
^{ces of the}
^{Church.}

This great Servant of God had
so sensible a Displeasure to see the
Canons of the Church violated,
that during the whole Course of
his Life he performed Acts of Peni-
tence, for having held several Be-
nefices contrary to what they ex-
pressly forbid. He has been often
heard to deplore the State of those
who have a Plurality of Benefices,
tho Sine Cures, when one of them is
sufficient to maintain them within
the Bounds of Ecclesiastical Tem-
perance.

And as to the Dispensations
which

which are obtain'd for holding them, he exhorted those who make use of such, to consult their Conscience, whether they receiv'd them gratis, upon a just and pressing Cause, and for the greater Good of the Church; otherwise their Dispensations could only pass for false and surreptitious. Let every one know, *Sess. 24. De Re-format. Cap. 18.* says the Council of Trent, that all ought to observe the Sacred Canons exactly and without any Distinction, as far as is possible, that if there is an Obligation sometimes to grant Dispensations to some Persons, for a just and urgent Reason, or for a greater Good; they shall not be granted but with a Knowledge of the Cause, with very great Deliberation and Gratis, otherwise those Dispensations shall be accounted surreptitious. He represented to them besides these Words of * St. Bernard, When Necessity urges a Dispensation is excusable; when Advantage requires it, it is Commendable;

* De Con-
sideratio-
ne Lib.
3. Cap.
10.

Commendable ; I mean, the Advantage of the Church, not of Private Persons ; for when there is nothing of that, it is not a faithful Dispensation, but a cruel Dissipation.

But the Sense he had of this Matter will be best known by his own Words. In a Treatise he compos'd on this Subject, he speaks thus,
' The safest Opinion and the only true one is, that the Incumbent is not the Proprietor of the Fruits of his Benefice, but only the Administrator and Dispenser of them, so that after having taken what is necessary for his own Subsistence, he ought faithfully to distribute the rest for the Necessities of the Poor and of the Church. This Maxim is clear,
' First, from the Intention of the Founders, whose Donations to the Church were given only in this View. Secondly, from the Inten-

' tion of the Church, which can-
 ' not design to lay a Snare in the
 ' way to Clergymens Salvation, by
 ' fomenting their Avarice and their
 ' Lusts, but rather designs that the
 ' Revenues she gives them, should
 ' be Helps to them for attaining
 ' Heaven, by the Alms which she
 ' obliges them to bestow. It is not
 ' allowable to possess one single
 ' Benefice merely for Temporal
 ' Advantage, or to remove from
 ' a less to a greater on this Motive,
 ' *ut lautius vivat*, as *Thomas Aquinas*
 ' says, who asserts that the doing
 ' so renders the Possession even of a
 ' single Benefice, unlawful which
 ' in it self is allowable.

' As to what regards Pensions,
 ' it must be granted that the Pen-
 ' sion being what remains over
 ' and above the *Titular's* Subsistence
 ' ought to be employed by him,
 ' (if he enjoy'd it) in relieving and
 ' main-

‘ taining the Poor, or in provi-
‘ ding for the Necessities of the
‘ Church ; so that the Pensioner
‘ deprives the Poor or the Church
‘ of that Assistance. It must again
‘ be granted, that the Canons al-
‘ low the Establishment of Pen-
‘ sions only for those who have
‘ done considerable Services to the
‘ Church, and stand in need of
‘ her Assistance to maintain them,
‘ or in favour of such as having
‘ long serv’d a *Cure of Souls*, are
‘ disabled by Age or Sickness from
‘ doing it any longer ; for then it
‘ is but Justice that those who have
‘ worn themselves out in the Service
‘ of the Church, should be support-
‘ ed in their Infirmities at the Ex-
‘ pence of the Church, especially if
‘ they have not wherewith to main-
‘ tain themselves otherwise. But for
‘ those who keep Pensions out of A-
‘ varice, they rob the Poor of that
‘ d 3 ‘ which

* De mo-
ribus &
officiis E-
piscopi
Cap. 2.

‘ which they have a right to, and
‘ to them may be justly applied
‘ these terrible Words of * St. Ber-
‘ nard, *The Poor cry after us, that*
‘ *which you spend, of right belongs to*
‘ *us ; whatever is laid out on your Su-*
‘ *perfluity and Vanity, is cruelly snatch’d*
‘ *from us.* For if Lay-men are ob-
‘ lig’d to give the Poor the Over-
‘ plus of their Annual Incomes,
‘ with how much greater Reason
‘ should Ecclesiasticks do it, who
‘ ought to set others an Example of
‘ a truly Christian Disinterested-
‘ ness.

‘ I know that some new Au-
‘ thors may be found who hold a
‘ contrary Doctrine on Reasons
‘ merely Philosophical, and which
‘ only tend to enervate the pure
‘ Christian Morality ; but the best
‘ way to judge between these cor-
‘ rupted Doctrines and what is
‘ here

‘ here asserted, is to consider in the
‘ Presence of God, which of the
‘ two Opinions we would be most
‘ pleas’d to have follow’d at the
‘ Hour of Death, when we are just
‘ going to render an Account to
‘ God of all our Actions, and that,
‘ abandon’d by our Riches, nothing
‘ will follow us but our good or
‘ evil Works.

These are this Illustrious Prince’s
own Words, by which he shews
the Zeal he had against the Disorders
of a corrupted Morality.

He consider’d his Duty to the
King and to the State as inseparable
from that which he ow’d to God,
since the Holy Scripture joyns them
together, *Fear God, and honour the
King*; and he held it as an indubi-
table Maxim, that one cannot be
faithful to God without being faith-
ful to the King. ’Twas this which
engag’d him to execute his Maje-

ties Orders with so much Fidelity and ready Obedience. And as he read the Scriptures to learn his Duty as a Christian, so he read the King's Ordinances and Edicts to acquit himself of his Obligations as a Prince and as a Governour of a Province. And by this he was persuaded of the Necessity of the Residence of the Governours in their Provinces.

It was from this Principle of Fidelity to the King, and not from any false Zeal or persecuting Spirit, that he kept a strict Hand over those of the Reformed Religion. His great Care was to preserve them in the Obedience and Fidelity which they ow'd to the King, making them observe punctually all his Majesties Orders, Declarations and Edicts. He allow'd them all the Privileges the King had confirm'd to them by his Edicts, but would
not

not suffer them to exceed, and therefore, where they had built Churches in his Government contrary to the Edicts, he caused them to be demolish'd. And that it was purely upon this Principle he did these things is clear from hence, that his Obedience and Fidelity to the King was universal, impartial and equal in all Cases and Respects; for he was as Careful and Vigilant to put the King's Edicts in Execution against Duels, Blasphemy, Profaneness and Immorality; to suppress Gaming, Usury and Robberies, and to deliver the Poor and Mean from the Oppression and Violence of the Great and the Rich. He labour'd much likewise towards an Union between the two Religions, and in one of his Retirements he drew up a Project for the more effectual re-uniting those of the Reformed Religion into the Bosom of the

the Church, as he employ'd considerable Sums in this Work. 'Twas his Opinion, that those who did return should be treated favourably and with a great deal of Charity, that by this good Usage others might be encourag'd to be converted. And his Gentleness towards those who might differ from him in their Opinion of some Things, further appears, that in a time when there were great Heats and Divisions upon some controverted Points of Religion in *France*, and the contending Parties were apt to brand one another's Opinion with the Name of *Heresy*, it was one of his Maxims, that Princes and Governours of Provinces ought not to suffer, that, under a false pretence of Zeal, any should be persecuted as *Hereticks*, whom the Church has not declared such.

'Twas on the same Principle I
have

have mention'd that he labour'd so successfully to extinguish the Fury of Duelling, having found no Expedient so proper for that Effect, as holding firmly to the Execution of his Majesty's Orders, obliging all the Gentlemen in his Government to confirm under their Hands that Promise which he drew from them never more to engage in any Duel.

In fine, this Prince was so exact in the Fidelity he ow'd the King, that he never undertook any thing in his Government, without being before-hand assur'd of his Majesty's Will and Intention. And indeed the King had such an Opinion of his Fidelity and his Prudence, that he recommended to his Successor, in the Government of *Languedoc*, to follow the late Prince of *Conti's* Conduct in all things, which may serve for a Compleat Elogy of this illustrious Prince.

As

As to his *Duty towards his Neighbour*, he consider'd that God has establish'd Princes to lead their Subjects to his Service, and therefore look'd upon himself as highly oblig'd to give a good Example to the People, seeing that the Irregularity of the *Great* is the Ruin of good Manners: Nor was he contented with giving a good Example only, but he express'd his Love to his Neighbour by his Actions, helping and comforting those under his Government, endeavouring to procure their Ease and their Profit, and to preserve their Liberty and their Privileges.

As to the Obligations which respected himself in particular, he was firmly persuaded that there is but one and the same Gospel for Princes and for other Christians; because they have all one Common Master in Heaven, who will have

no regard to the Condition of Persons. He will not respect the Grandeur of any one, for he made both the Mean and the Great, and his Providence extends it self equally to those of all Ranks. He thought himself therefore as much oblig'd to Self-Denyal, Mortification, Poverty of Spirit, Humility, Resignation, and all the other Lessons of the Gospel as the meanest Christian. Nay, the Consideration of his Dignity, far from dispensing with his observing the Rules of the Gospel, did, in his Opinion, oblige him the more strictly to it, by the Example he ought to give to others, and by the Acknowledgment he ought to make for that Grandeur he had received from God. And therefore he took care to regulate his Time so as to acquit himself of his Duty both in his private and publick Capacity.

Walking

Walking by these Rules he enter'd into the third Age of the Spiritual Life, in which, according to
 * *De-
ra Relig.
c. 26.* * St. *Austin*, the inferior part uniting with the superiour, the Soul takes such Delight in the practice of Virtue, that far from needing to have any Constraint put on her to make her live well, she would not sin, tho' all the Earth should allow it her.

And the Grace of God leading him on, he made so great a Progress, that he immediately advanced into the fourth Age of the Spiritual Life, in which one begins to enter into the State of a Perfect Man, and in which one is capable of sustaining the Violence of Persecutions that Men bring on us, and of resisting all the Storms which the World can raise against us. He had many Difficulties and Obstacles to surmount, to bring those of
 the

S. *Au-
gust 16.*

the Reformed Religion to conform to the King's Edicts; to put an End to the Violence and Tyranny which the Powerful exercis'd over the Weak; To abolish Duels, to appease Quarrels and Differences; To stop the Course of Usury of Robberies, of Gaming and of Debauchery; and to reestablish Piety and the Worship of God in his Government. Certainly he needed all his Wisdom, and all his Fortitude to Execute such great things.

Entering into the Fifth Age of *S. Aug.*
the Spiritual Life, he enjoy'd that *Ibid.*
Peace and Tranquillity which the Faithful Servants of God are used to enjoy in this Life. This Peace however and this Tranquillity of the Just, which consists in the Testimonies of their Conscience is not exempt from Fear. For tho' their Conscience does not Accuse them of any thing, nevertheless they dare

not esteem themselves innocent; knowing well that it is God who must judge them, He whose Eye penetrates into the Heart, and often discovers Wounds there, which themselves do not feel. 'Tis therefore that the Just accuse and condemn themselves continually, that by this voluntary Humiliation they may efface their involuntary Faults. For if we need not fear involuntary and unknown Faults, which we commit thro Ignorance, why should

Pl. 25. David say, Lord remember not the
7. Se- Sins of my Youth, nor my Ignorances;
cund. E- and in another place, who can under-
dit. Vulg. stand his Errors? Cleanse thou me
from my Secret Faults.

But may we not well fear for the Sins which we commit by Ignorance, when we have reason to fear for our good Actions? because the Heart of Man often deceives him and disguises him to himself:

himself; and according to St. Bernard, * We ought extremely to fear that Serm. 39
many of our Actions, which we take for in Cantic.
Virtues, may appear to be Vices in so
rigorous an Examination, as is that of
the Tribunal of God, where Righteous-
ness itself shall be judged. I have
learn'd by my own Experience, says that
Father in another place, * that there Serm. 54
is nothing so effectual for obtaining in Cantic
Grace, for the Conservation or the
Recovery of it, as never to exalt our
selves before God; but to be always
in a state of Fear and of Humiliation,
Happy the Man, says Solomon, Prov. 28.
who feareth always. Fear then when 14
Grace is present, fear when it is with-
drawn, fear when it returns; and this
is to live always in fear. When Grace
is present, be afraid of not correspon-
ding worthily with it. 'Tis the Advice
which the Apostle gives, when he says 2 Cor. 6.
Take heed that you receive not the 1,
Grace of God in vain; and writing to
his

1 Tim. 4 Disciple Timothy, Neglect not, says
 14. he, the Grace (Gift) that is in thee,
 and speaking of himself, The Grace
 which was bestow'd on me was not
 1 Cor 15 in vain. This admirable Man who
 10. had the Mind of the Lord knew, that
 neglecting the Gifts of God, and not
 making use of them to the End for
 which they were given, is a Contempt
 and Affront to him who gave them, and
 the Effect of an Insupportable Pride.

'Twas with reason then that the
 Prince of Conti liv'd always in Fear,
 mistrusting even his best Actions.
 He was far from the Presumption
 of those, who make no scruple of
 doing unlawful things under pretext
 of the Uprightness of their Intenti-
 ons, and think themselves sufficient-
 ly justified by saying, they did not
 think they did Ill.

He was likewise far from the Sen-
 timents of those Persons who make
 no scruple of doing Actions which
 they

they take for Good only upon a probable Opinion; and which by Consequence, being but probably Good, have some appearance of Evil. For he consider'd, that if our most righteous Actions shall be judged, how much more reason have we to apprehend the rigorous Judgment of God for Actions which are but probably Good. He knows that we ought, according to the Apostle, to *prove all things and hold fast that which is good, and to abstain from all Appearance of Evil.*

It was by this prudent and pious Conduct that the Prince advanced to the Sixth Age of the Spiritual Life, in which, according to *St. Au-
stin, the Person being renewed and wholly changed, forgets all this temporal World, and thinks of nothing but Eternity. The *Rules he drew
up for his Council, shew how much he was disengag'd from all Earth-
ly

De Vera Relig. l. 3. c. 26.

**See Governments of his Household p. 14.*

ly Possessions: The Immense Sums he employ'd in Works of Justice, of Piety and of Charity, are still greater Proofs of his Disengagement and Poverty of Spirit. It would take a large Volume to give a particular Account of all the Sums he bestow'd for the Relief of the Poor, for Supplying the Wants of Hospitals, for the Maintenance of Converts, for the Reparation of Churches, for the Entertainment of Missionaries, both in his own Lands and almost all the Provinces of the Kingdom, as well as in Foreign Countries.

But as Charity ought to be well regulated, because it is not enough that we do good works, unless they are done in their order, do not imagine that in performing so many and so great Works of Charity, the Prince omitted to pay his Debts, and to acquit himself of his other Obligations.

Obligations. He was too discerning to be guilty of such a Fault; he knew that it is better to give nothing, than to give that which belongs to others, and that such Alms and Offerings, as make those to weep at whose Expences they are made, are no ways agreeable to God, who has forbid us to *cover his* ^{Malach.}
Altar with Tears. Therefore he begun ^{2. 13.}
with paying his Debts and the Wages of his Domesticks, and with repairing the Damages the People had suffer'd by his Troops in the Civil War,

I cannot here omit one remarkable Instance of his Justice, he had formerly obtain'd a Dispensation to appropriate to himself the Revenues of those Benefices he held in his youth on Condition to distribute an inconsiderable Sum to the Poor. But he would not make use of this Dispensation, and reserved
e 3 nothing

nothing to himself of those great Incomes, the Possession of which was no small pain unto him. But as, according to the Rules of the Ecclesiastical Canons, the Revenues of Benefices ought to be employ'd in the Reparation of the Churches, and the Relief of the Poor of the Place where they are situated, he procur'd a new Dispensation, that after he had discharg'd these Obligations, he might employ the Remainder in other Charitable Works.

This Prince was so much disengag'd in Affection from all Worldly Possessions that he instantly besought my Lord Bishop of Alet to approve of his quitting all his Estate, and passing the rest of his days with one Servant. But that Holy Prelate made him answer, that *God did not require this of him and therefore he wou'd not advise him to quit all his Possessions, but to share*

share them with the Poor, expecting for himself only what was absolutely necessary. The Prince submitting to the Advice of this wise Prelate, desir'd him to regulate what he judg'd was absolutely necessary for him, which he did : And the Prince employ'd all the Rest of his Possessions, as long as he liv'd, to repair the Damages which the People had suffer'd by his Troops during the Civil Wars, by which both Provinces and particular Persons were in impoverish'd and made miserable.

While the Prince made this Pious use of his Estate the Princess of *Conti*, seconding the Zeal of her Husband, sold all her Jewels, and distributed the Money amongst the poor People that were ready to perish with Hunger. St. *Chrysostome* said that it was rare to find a Woman that would sell a gold Chain, or one of

her Jewels to give to the Poor, what would he have said, had he seen in his Time a Princess sell all her Jewels to supply the Necessities of an infinite Number of miserable People ?

But what is wonderful. That Natural Affection which generally makes Parents strive to increase their Estate to enrich their Children, made this Prince on the contrary to abound more in Alms-deeds and Works of Charity ; knowing that he could not put his Riches in better hands than those of Almighty God. A Father less Pious would have been afraid of impoverishing his Children by his Charity, but the Prince had more exalted and more Christian Sentiments. In distributing his Possessions to the Poor, he represented to himself what the Illustrious *S. Paul* a reply'd to those who told her, that she would impoverish her Children

Children by her great Charity to the Poor, *That she should thereby leave them a much greater Inheritance than her own, which was the Mercy of God.*

The Prince of *Conti* was persuaded, that the greatest Treasure he could leave his Children, was a good Education; therefore as soon as his Eldest Son came to be three Years old, he and the Princess applied themselves to Teach him the Principles and the Summary of the Christian Religion, with the History of the old and new Testament, which the Young Prince learnt as a Diversion with a wonderful Facility and extraordinary Pleasure, and gave Marks of a Wit, and Judgment surpassing his Age. This put the Prince of *Conti* upon thinking of such Instructions as would be necessary for him in his riper Years; and for this End he compos'd

pos'd the Treatise of the *Duties of the Great*, to which he design'd to have added the Sentiments of the Fathers concerning the * Education of

* *There is*

an excellent

Book in

French

on this

Subject,

intitul'd

L' Edu-

cation

Chreti-

enne

des En-

fans se-

lon les

Maxims

del'Esc-

riture

Sainte,

& les

Instruc-

tions de

SS. Peres

l' Eglise.

Children. And as he was convin-

ced by his own Experience, that

there is nothing so dangerous, nor

which gives more pernicious Im-

pressions to young People than

Plays, he compos'd an excellent

Discourse against Plays, and join-

ed to it the most considerable

Passages out of the Councils and

Writings of the Fathers on that

Subject. He had also another Mo-

tive to engage him in this Work;

he greatly lamented the Time he

had formerly spent in these crimi-

nal Diversions, and to repair the

Evil which he had done, and

might have caus'd by his Example,

he thought himself oblig'd to make

all the Reparation he could for

this Fault, and to let the World know

the

the

the

the

the Danger to which they expose themselves by frequenting Plays. He compos'd these two Treatises at a Country House of his near *Paris*, whither he had retir'd for Air after a Sickness that had extremely weaken'd him; and the last of them was finish'd a Year before his Death, and Publish'd some time after it, according to his express order some Months before his Decease.

Most Men commonly think of nothing in their Sickness but of giving ease to the Body, and avoid nothing with more Care than a too great Application of Mind, as being prejudicial to their Health; on the contrary the Prince made this his Diversion, applying his Mind Prayer, Meditation and Reading of the Fathers, particularly *St. Augustine* and *St. Bernard*, in imitation of *St. Lewis*. And as that Pious King used to turn into French what
he

he had read out of the Fathers for the Benefit of those present, so the Prince employ'd himself in Translating several Pieces of St. *Augustine* and other Fathers, making choice of such as incline Men to humble themselves in the sight of God, and not to attribute to themselves, by a sacrilegious Ingratitude, what they have received from his Bounty, nor by a wretched Presumption to believe, that they can give themselves, what they can receive from God alone.

The Advantage he receiv'd by these Pious Occupations made him often say, that there is nothing better enables us to bear Afflictions with Patience, or is a Stronger guard of our Virtue, than the Knowledge of the Christian Doctrine. He thank'd God for that Light and Knowledge of it he had given him, and was for this

this Reason resolv'd throughly to instruct his Children in it.

He was us'd to say, that it was a great Error to think that it is enough for Princes, to have a superficial Tincture of Learning: For since they are establish'd by God for the Government of the People, they are oblig'd to learn perfectly every thing that is necessary for that End, that they may be capable of Judging of things by their own Knowledge and not depend on the Information of others. That it is better to be altogether ignorant than half-learned, because Ignorance makes one distrust himself, and take Counsel of others, whereas an imperfect and superficial Knowledge fills a Man with a vain Presumption, which is the Cause that thinking he knows what he is ignorant of, he is perpetually falling into Mistakes.

Another Advantage the Prince drew

drew from his Knowledge of the Christian Doctrine, was to receive his Sickness in a Spirit of Penitence, looking upon this Opportunity of bearing his Cross (and thereby partaking in some measure of the Sufferings of *Jesus Christ*, as sent him by the Divine Mercy for the Purification of his Soul from Sin, and the perfecting it in Virtue.

He Comforted himself in his Sickness besides with this other Consideration, that it help'd him to disengage his Affections from all Desires of a long Life, and he soon gave a great Proof of it. Having not been able to go into his Government the Year preceeding, he would now no longer defer it, whatever Danger there was of increasing his Distemper, and tho the Air of *Lanquedoc* was at that time infectious; he resolved to set out for that Province, not fearing to hazard his

his Life, that he might omit nothing which could contribute to the Good of the People committed to his Care. He said, with St. Paul, *Acts 20. 24.*

None of these things move me, neither count I my Life dear unto my self, so that I might finish my Course with Joy and the Ministry which I have received.

He arriv'd then at Beziers, where he conven'd the Estates. Soon after the excessive Fatigue he had been at in so weak a Condition, and his Application to Business, caus'd an Inflammation in his Lungs, so that he fell into a violent Fever, that brought him to the last Extremity.

It was thought that a Change of Air and Repose might give him some Relief, but he was so punctual in what concern'd the Service of the King, that he would not leave the Convention of the Estates without an exprefs order of his Majesty.

As soon as he had receiv'd it, he was
remov'd

remov'd to the *Grange*, a House he had near *Pezenas*, where he begun to grow better for a few days. This little Amendment made him resolve to go to *Paris*, to resign his Government into the King's hands, and to retire into the Country; where being deliver'd from the Noise and the Incumbrance of Worldly Affairs, he might better taste the Sweetness of Heavenly things. For this End he had given order to buy him a Country House near *Paris*, to make the Purchase of which they were oblig'd to sell some of his Lands on which there was no House standing; because he would not suffer any Money to be borrow'd for it, which must afterwards have been repaid out of his Revenues; that there might be no Diminution made of the Funds he had appointed for Works of Justice and Charity. But when he understood

stood they had bought him a very Fine House, he was apprehensive that it was too magnificent for one that was to pass his Life in Penitence, and he was not satisfied till he had the Advice of several Learned and Pious Doctors upon it; which shews how much this Prince's Mind was taken off from the Vanities of the World, and fix'd upon his Duty.

As he was on the point of returning to *Paris*, my Lord Bishop of *Alet* came to visit him, by whose Conversation he received much Consolation. Monsieur *Ciron*, who had been his Spiritual Director from his first Conversion, arrived presently after the Bishop's Departure. His Arrival gave his Highness a great deal of Joy, and the Night following (being the 26th of *February* 1666.) finding himself extremely ill of a great Oppression

sion at his Heart, he sent for Monsieur Ciron, and told him he was sensible that the Hour of his Death drew near, and thank'd God who had sent him to his Assistance in that last Hour, that he might finish what he had begun. He made his Confession to him with the Disposition of a righteous and penitent Soul, that prepares to go out of this Life. He desir'd the Holy Sacrament, but the same thing happened to him as to *Francis de Sales*, he was depriv'd of the Power to receive it. Upon which we may apply to the Prince, what is said in the Life of that Holy Prelate, that he ador'd the Judgment of God towards him, and receiv'd this Privation as a kind of Desertion by his Judge, who by withdrawing from him in his Holy Sacrament would humble and purify him by a Participation of that Dereliction, which

which he suffer'd on the Cross,
when he cry'd to his Father, *My
God, my God, why hast thou forsaken
me?*

We may say too, that as the
Prince had an extreme Desire of
suffering Penance, God was pleas'd
to treat him, as the most notorious
Sinners were treated in the First
Ages of the Church, who were de-
nied the Sacrament at the Hour of
Death. Therefore he took this
Privation as a Punishment he had
deserved, and in this State he de-
manded and receiv'd the Extreme
Unction, as a Seal of the Reconcili-
ation of Sinners to the Church.

In taking his last leave of the
Princess, he recommended his
Children to her Care, and it was
the greatest Consolation he could
receive, to think he left them under
the Conduct of a Pious and Virtu-
ous Mother, who was Capable of

giving them a good Education. God, who is the Protector of Orphans and Widows, does so bless the Care they take of the Education of their Children, that he has thought good that the Instruction which the wisest of Men received from his Mother, should be put in the Rank of the Oracles of Holy Scripture and that at the same time that Prince declares that God was his Master, he acknowledges that he o'v'd his Instruction to his Mother.

Prov.
31. 1.

The words of King Lemuel, i. e. of Solomon taught of God, the Prophecy, i. e. The Instruction that his Mother taught him.

The Prince of Conti had no fear of Death, for which he had been long preparing himself. His Mind was full of that Thought which St.

De Pra-
destin.
Sancto-
tum.

*Augustine relates of St. Cyprian, * Why should not we, who are to be with Jesus Christ, who firmly believe the Truth of his*

his Promises, be Joyful when he calls us to him, and is going to place us in perfect Security from ever falling into the Power of the Devil? Why do we not run? Why do we not press forward to our Heavenly Country? Till our Souls are separated from our Bodies, we have always reason to fear Temptations and the Dangers of Sin, but after Death we are secur'd from these Fears. He reflected also on what he had Translated out of another * Book of St. ^{Dedono} ^{Perseve-} ^{rantia.} Augustine, that he who ends his days in a State of continual Advancement in Virtue, dies with this Assurance, that he goes to present himself before the Tribunal of God, to receive the Accomplishment and Perfection of what remain'd for him to do.

'Twas in this Holy Place, which flows from the Testimony of a good Conscience, that the Prince being ready to depart this Life, look'd upon Death as the End of

the Old Man, and rendred his Soul to God so calmly that it could hardly be perceived.

Is there any thing more sweet than a Death which follows a good Life, and leads to Eternity? Is there any thing more sweet than to die, to receive the Recompence of ones Labours? As the Prince had made haste during his Life to advance in Virtue, and to bring forth Fruits worthy of Repentance and Righteousness, the Goodness of God did likewise hasten to give him his Recompence. If we reckon the Prince's Age by the number of his Years, we shall think his Death to have been early, since he died at 36 Years of Age, but if we consider it by the Progress he made in Virtue, we shall find he liv'd to a Maturity of old Age: For as Solomon informs

wisd. us, *Honourable Age is not that which*
Eccl. 8. 9. standeth in length of Time, nor that is
measur'd

measur'd by number of Years. But
Wisdom is the Grey Hair unto Men,
and an unspotted Life is old Age.

“ Death is the Term of the Life
“ of all Men, says S. Augustine,
“ whether it be long or whether it
“ be short; It cannot therefore be
“ said, that what is now no more,
“ is either long or short; The
great matter then is not to die soon
or late, but to die well; and to die
well, one must have lived well.

He being made perfect in a short
time, fulfilled a long time, for his Soul
pleased the Lord: therefore hasted he to
take him away from among the Wicked;
Thus the Righteous that is dead, shall
condemn the Ungodly which are living;
and Youth that is soon perfected, the ma-
ny years and old Age of the Unrighte-
ous.

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AP-

APPROBATIONS

OF THE

Duties of the Great.

*The Approbation of my Lord Bishop
of Comenge.*

THE Veneration which all virtuous Persons had for the late Prince of *Conti* during his Life, and which they still preserve since his Death, should serve for a general Approbation of this Book entitled *The Duties of the Great*; since it contains nothing but the Rules which that Great Prince had preserved himself for his own Conduct, and which he practis'd with an Exactness almost incredible. We heartily wish that it would please God to inspire into all the Great the Purity of this Morality, and to engrave the Love of it in their Hearts,

Hearts, since they are the Universal Causes which Influence their Inferiours to Goodness, who commonly study to resemble those on whom they depend.

Gilbert,

Bishop of Comenge.

The Approbation of the Doctors of Sorbon.

THE Divine Providence, which places Men in an Elevated Station, commonly permits them in the midst of their abundance, to want faithful Counsellors, of whom they may learn their Obligations without disguise. Never was there a more powerful one seen nor one who flatter'd less, than the Illustrious Author of the Book Entitled *The Duties of the Great*. It is difficult to find together such great Qualities as were eminent in him; and 'tis enough to be convinc'd of the worth of this Treatise, to know that it was compos'd by the Prince of *Conti*. The
Grace

Grace of *Jesus Christ* had joyn'd to his Illustrious Birth a more solid Piety; and that Piety was truly according to Knowledge, since it was illuminated by that Divine Light which he had drawn from the holy Scriptures, the Councils and Fathers. The Example of his Life and the Remembrance of his Virtues, ought to induce not only the Great of the world, but likewise those who are below their condition, to follow the same Maxims which this Prince prescribed himself for his own Conduct. It is therefore our opinion that this Treatise is not only conformable to the Rules of the Catholick and Apostolick Church, but that it will be so much the more useful, that it teaches a most pure and most holy Morality, which may serve for the Instruction of all sorts of Persons.

At Sorbon.
September 1st
1666.

De Breda Boileau,
Ribeyran Malet,
De Graville Drubec.

The

The Approbation of Monsieur le Tellier, Doctor in Theology of the Faculty of Paris, of the House and Society of Sorbon, Abbot of St. Benigne de Dijon, and Grand Master of the Chappel Royal, &c.

I Have read and examin'd the Book entitled, *The Duties of the Great*; compos'd by the late Prince of Conti. The Illustrious Birth and the extraordinary Merit of that *Great Prince*, places this Book above all the Elogies that I could give it. It is most conformable to the Rules of the Holy Apostolick Catholick Religion, and may serve for the Instruction of the Faithful of all Ranks. In Testimony whereof, I have signed this present Approbation, at *Paris*, the 3^d. of *September* 1666.

Le Tellier.

The Approbation of Monsieur le Tellier, Doctor in Theology of the Faculty of Paris of the House and Society of Sorbon, Abbot of St. Benigne de Dijon, and Grand Master of the Chappel Royal &c.

I have read and examined the Book entitled, The Duty of the Great, composed by the late Prince of Condé. The illustrious Birth and the extraordinary Merit of that Great Prince, places this Book above all the Elogies that I could give it. It is most commendable to the Rules of the Holy Apostolick Catholick Religion, and may serve for the Instruction of the Faithful of all Ranks. In Testimony whereof, I have signed this present Approbation, at Paris, the 3d. of September 1666.

Le Tellier.

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the Figure the Page of the same.

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DUTIES
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THE
DUTIES
OF THE
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I.



REATNESS is an Exterior Favour which God bestows on some Persons, whom he raises above others, in order to Go-

vern them.

This *Greatness* is not given for their sakes who are possess'd of it, but is entirely on the account of others, being only a Means which God makes use of, to draw the People to that Respect and Submission for the *Great*, which is necessary, that they may execute with more Facility and Authority the Fun-

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tions of their Ministry ; which is, to Govern those that are under them with Justice and Piety ; and God will demand a severe Account from them of the Use they have made of this Advantage.

II.

IN the State of *Innocence* if there had been an Inequality among Men, this *Greatness* would have been a most Easy Mean for acquiring Sanctity ; for Man having then an absolute Empire over himself, would readily have made a good Use of it, by Employing that, as he would have done Health, Riches, Beauty, and the other Advantages of Nature, solely to the End for which it was given him.

III.

BUT after the *Fall* of Man, the *Greatness* is not become Evil in it self, it is yet become a Snare almost inevitable ; because it leads to Pride, which is what JESUS CHRIST chiefly came to Combat.

IV.

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IV.

A true Christian ought to be sincerely afflicted and profoundly humbled, when he sees himself Great and Honourable in the World, because the Grace of JESUS CHRIST, the Restorer of our Natures, commonly seeks those who are meanest and most contemptible in the Eyes of the World; and he should fear that GOD may have made him a Prince or a Great Man in his Indignation and the Severity of his Justice: For ye see your Calling, Brethren²⁶. (saith St. Paul) how that not many Mighty, not many Noble are called; But GOD hath chosen the weak things of the World, to confound the things which are Mighty; and things which are despised hath GOD chosen, yea and things that are not, to bring to nought things that are, that no flesh should glory in his Presence.

V.

THE Obstacles to the Practice of the Gospel which attend Greatness, are almost Infinite: But of these there are four Principal ones.

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The

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The Gospel recommends nothing so much as *Humility*; but *Greatness* disposes to *Pride*.

The Gospel requires a continual *Penitence*; but this State is full of *Softness* and *Delicacy*.

The Gospel teaches us that it is absolutely necessary to *love our Neighbour*, to be *compassionate* of his *Sufferings* and to apply our selves to his *Relief*; but *Greatness* is apt to give us a *Contempt* of our *Neighbour*, an *Insensibility* or *Unconcernedness* for his *Condition*.

The Gospel and the whole Scriptures teach and represent to us *Sinful Man*, condemn'd to *Labour* and *Sufferings*; but this State incites a Man to nothing but *Pleasure*, *Idleness* and *Sloth*.

VI.

A Great Man then seeing himself environ'd with so many *Obstacles* to his *Salvation*, instead of being perswaded that he is *happier* than other Men, ought firmly to believe that he is more *miserable*; and to implore the *Mercy* of God to grant him that *Grace*, which expels the *Poyson* of *Greatness*, and is able to vanquish all its *Malignity*.

He

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He should be sensible how very rare that Grace is, seeing there have been such vast Numbers of Saints, and yet so few Princes or Great Persons among them.

He should all his Life love those who would tell him the Truths of which we have been speaking; and should avoid and dread as Death, those who would fortify his Defects by their Flatteries.

He should employ his *Greatness* to make the *Greatness* of God be honour'd every where; *First*, in himself; *Secondly*, in his Family; *Thirdly*, in his Lands; and *in fine* through all his Government; and how Pious soever he may be otherwise, he may be assured that if he omits any one of these Duties, he is wanting to his Vocation.

It is not then sufficient for the Salvation of a *Great Man*, that he do such things as are common, and commanded to Private Persons; and it is very possible that having been a most Devout Private Man, he may yet be damn'd for not having perform'd the Duties of his Station; so that his Condition renders Salvation difficult, not only by the Obstacles which it brings with it, but also by the innumerable Obligations which he has to acquit himself

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of, and by the Nature of the things he is to undertake; which are almost all of them Great, and require an invincible Fortitude; as every where to oppose Injustice, Violence, and Oppression. Hence it is, that a Private Person may be saved with an Ordinary Virtue, and that a Great Man cannot without an Heroick Virtue.

VII.

THIS difference is pointed at by Solomon in the Sentence he pronounces against the Great, who have not made use of their Power for the protection of Justice. *Hear therefore, O ye Kings, learn ye that be Judges of the ends of the Earth. Give Ear you that rule the People, and glory in the multitude of Nations. For Power is given you of the LORD, and Sovereignty of the Highest; who shall try your Works and search out your Counsels. Because being Ministers of his Kingdom, you have not judged aright, nor kept the Law, nor walk'd after the Counsel of GOD. Horribly and speedily shall he come upon you: for a sharp Judgment shall be to them that are in High Places. For Mercy will soon pardon*

Wisd. 6. 1.

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9

don the Meanest, but Mighty Men shall be mightily tormented. For he which is LORD over all shall fear no Man's Person, neither shall he stand in awe of any Man's Greatness: For he hath made the small and great, and careth for all alike. But a sore Tryal shall come upon the Mighty.

VIII.

ALL the Virtues therefore are necessary for a Great Man to work out his Salvation, and it is even necessary that he have them in a High degree; But he ought chiefly to have them with respect to his Station; that is, to oppose them to the Irregularities which his Rank may occasion in his Understanding or his Will.

IX.

First, HE ought to have a Strong Faith, firmly to believe that the Glories which are not seen, are highly preferable to those which are seen; that the things which seem Great in the Eyes of Men, are often an Abomination in the Sight of God; that one ought

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ought to be sincerely prepar'd in Heart, to abandon the Good things of this Life, when occasion shall offer for it, rather than hazard the Loss of those of a future Life; That it *profits a Man nothing to be Master of the whole World, if he lose his own Soul*; and so of all the other Maxims of the Gospel: Of which if he is not convinced in an effectual manner, and such as makes him act conformably to his Perswasion founded on these unchangeable *Principles*. He may indeed do some Good Works, either by the Fervour of sensible Devotion, or out of some Tenderness of Conscience, at least when those Good Works are not contrary to his Natural Inclinations; But when it is necessary to overcome his Nature in any difficult thing, to obey the Law of God to the prejudice of some great Interest, to prefer his Conscience to his Credit, to his Reputation, to his Friends, to the Court, to his nearest Relations, the strongest sensible Devotion will be too weak for that, and nothing but the unchangeable Principles of Faith and of the Gospel, deeply engraven in his Heart, can work in him a Christian Fortitude to vanquish himself and the World. *If he continue in the*

The Duties of the Great.

II

*the Faith, grounded and settled, and be not Col. 1. 23.
moved away from the Hope of the Gospel.
For This is the Victory that overcometh
the World, even our Faith.*

1 Joh. 5. 2.

Some of the Chief Rulers of the Synagogue believ'd in JESUS CHRIST, but they never durst confess him openly, because they had not the Firmness of this Faith. Nevertheless among the Chief Rulers also many believed on him, Joh. xii. but because of the Pharisees they did not 42. 43. confess him, lest they should be put out of the Synagogue. For they loved the praise of Men more than the praise of God.

X.

HE ought to have a firm Hope, to support him amidst the almost invincible Difficulties of his Station, knowing that nothing is impossible to God, that He is Faithful, and hath not expos'd him to so Great and Violent Combats, to let him be overwhelm'd by the power of the Enemies which environ him, but only that he may give him the Victory: as it is said by the Wise Man, He put him in a sore conflict that he might give him the Victory. He ought not to murmur, as the Israelites did in
the

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the Defart, saying *That GOD had brought them thither to slay them*: but wait in his greatest Needs for the Heavenly *Manna of Grace*, which will make him *to will and to do*, which will make him begin and finish, which will make him combat and overcome.

XI.

BUT above all he ought to have an Ardent *Charity*, and all his Thoughts, all his Actions, all his Words, all his Motions should aim at nothing but the fulfilling this great and Divine Command of *Loving GOD above all things*; which cannot be done but in labouring continually by *inward Sacrifices*, entirely to destroy all Love of the World, and of all the things in the World, anticipating daily in his Heart that General Destruction, which GOD will make of them at the Last Day.

He ought to cleave to GOD alone, and to be always ready, when Obedience to his Commands requires it, to sacrifice to him all that he holds most dear, his Fortune, his Possessions, his Places, his Family, his Honour, and even Life it self, when he cannot keep them

them without losing GOD; hearkning to and obeying the Lord, who on these occasions says to him, as he did to *Abraham*, sacrifice to me *thy Son, thy only Son Isaac, whom thou lovest.*

His Love to GOD ought on these occasions, not only to consume great and important, but even the smallest things. For it is the property of Fire to consume all; and our GOD (who is the Essential Charity) is a consuming Fire.

A Great Man cannot love GOD proportionably to what his State and his Vocation requires, if this Love does not almost equal that of the Martyrs; because his constant Occupations, his Affairs and Employment, furnish him every day with occasions of finding his greatest Interest interfere with the Observation of the Law of GOD, and that it is certain he cannot be saved, but by giving, on those occasions (so to express it) profusely up to GOD, all that is dearest to him.

XII.

HIS *Love for his Neighbour* ought to be no less, it ought to be as great as his *Faith*, it ought to be Catholick as well as that; he is not truly a Christian, if one is not as universal as the other. *Faith* ought to embrace all the Doctrines of Christianity without excepting one, and the Love of our Neighbour ought to embrace all Persons without any exception. Heresie being no more opposite to the Church in Attacking the *Truth*, than Schism, Division and Hatred, in attacking its Unity.

A *Great Man* ought to think himself even more obliged to this Love of his Neighbour than any other Christian, since by his Vocation he is chiefly a *Man for his Neighbour*, being made only for him; to relieve him in his Wants, to comfort him in his Afflictions, to correct him in his Failings, to do him Justice, to avenge and protect him from Violence, and to deliver him from Oppression.

If *Greatness* were not wholly for our Neighbour, but that the Possessor of it might

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might look on it as a thing that appertains to himself, it would be the greatest of all Evils; since there would then be no other Use, no other Business for it, but to be the Nourishment of Pride and Self-love.

A *Great Man* ought then to be fully perswaded that he subverts the Order which God has established in the World, and especially in the Christian World, when he thinks that his Inferiors are made for him, in the Sense of which we now speak, so that he may dispose of them as he pleases, and without a reasonable Cause, that truly respects the advantage of those Inferiors. It is rather he that belongs to them, and who ought to be all things to all. JESUS CHRIST shews us this Truth, and the Subversion of this Order, in the Example of the Gentiles, with the true Order of things in his own Example. *The Kings of the Gentiles exercise Luke. 22: Lordship over them, and they who 25. exercise Authority upon them, are called Benefactors. But ye shall not be so, but he that is greatest among you, let him be as the younger, and he that is chief, as he that doth serve. For whether is greater, he that sitteth at Meat or he that serveth?*

veth? is not he that sitteth at Meat? but I am among you as he that serveth.

He ought to know that all his *Superfluity* is the *Patrimony* of his Indigent Neighbour, and that he owes him even a part of his *Necessaries*, when his *Wants* are *Extream*; That those *Necessaries* ought not to be measur'd by *Lust* or *Avarice*, which has no *Bounds*, nor by the *Example* of his *Equals*, who commonly account their *Pleasures*, and the *Luxury* of their *Table*, of their *Furniture*, their *Equipage* and *Buildings*, among the most necessary things; but by *Reason* guided by a truly *Christian Modesty*, which knows how to find that just *Temperament*, that, far from abasing him below his *Rank*, renders him much more worthy of *Respect* and *Veneration*; and leaves him the *Means* of affording his *Neighbour* that *Relief* he is oblig'd to give him.

XIII.

HE has need of Great *Prudence* to direct him in difficult *Conjunctures*; but he ought to avoid that *Carnal Prudence* which is the Enemy of God; considering that Men are so blind, that their *Designs*, which in appearance are the best concerted, commonly fail them, notwithstanding all their Application, by ways the least foreseen, or even by those very Means on which they most depended for their Success: and in fine, That God is always pleas'd to confound the *Wisdom of the World*, and to disappoint the Projects form'd by the Greatest Politicians, whether for their own Preservation, or for the Establishment of their Successors, or even for the most important Conquests.

His Prudence ought to be regulated by more certain Maxims; he ought to believe the Rules of the Gospel surer than all the Politicks of Men; and when he follows those Rules, he ought to go on in *hope against hope*; he ought never to be more in hope than when Humane Means fail him, and when all seems desperate; since he prefers in his Con-

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duct the Rules which God has prescribed him, to those which the World proposes; he ought to expect the Effects of the Divine Promises, even when he sees Second Causes least dispos'd to produce them; knowing that *Sarah* tho' Barren fail'd not to conceive *Isaac*, that *Abraham* doubted not but the Obedience by which he was ready to sacrifice his Son, wou'd be the most proper and the most certain Means to render him the *Father of Nations*; that God has chiefly made use of Martyrdom and of Death, (which is a thing the most contrary to Multiplication) for the Multiplying of Christians; and that in fine, even the Death of *JESUS CHRIST*, the Sovereign Legislator of the Law of Grace, which in the intention of the *Jews* was to have abolish'd and extinguish'd the *Christian Church*, has establish'd its Duration to the End of the World, so that *the Gates of Hell can never prevail against it*.

He should not however always follow the Ardour of his Zeal, which ought to be regulated by Discretion, otherwise it wou'd be to tempt God, and not to follow the Rules of the Gospel Prudence, to abandon himself every Moment

ment to his Ardours, without Consideration and without Measure. But he ought to know that *Christian Virtues*, far from destroying, mutually assist each other, and wonderfully agree together; that the Morality of the holy Scripture gives him certain Rules for all the different occasions of his Life; that the Application of these Rules may be seen throughout the History of the same Scripture, but particularly, and in a manner wholly Divine in the Life of our Lord JESUS CHRIST; who at one time drives out the Buyers and Sellers from the Temple, by the Zeal, (when he knows that Zeal to be for the Glory of his Father,) of which he is full: At another time suppresses by Prudence, the *Truth* which those to whom he spoke cou'd not yet bear; and with Humility is altogether silent before those who were to judge him, (when their Obstinacy was too great to profit by his words;) so that on these Occasions he may say to himself *Look unto JESUS the Author and Finisher of the Faith.*

He ought never to do any thing with precipitation; whatever Appearance of Good the thing may have that is proposed

posed to him ; but deliberately to think of it in the Presence of God, earnestly to pray to him to obtain Light, and then to take Counsel. But above all he should be most Circumspect in the Choice of those with whom he will consult ; He ought in the first place earnestly to beg them of God, after which he should consider their Talents, their Sense and Experience, but especially the Uprightness of their Intentions, their Disinterestedness and their Maxims ; looking upon those Persons as *blind Leaders of the Blind*, who instead of raising Men to the Purity of the Gospel, would bring down the Gospel to the Corruption of Man, by false and accommodating Interpretations : he ought to avoid such with Care, and to be sensible that it would be a Judgment of God upon him that ought to make him tremble, if he should permit him, for the Punishment of his Sins ; not to apply himself to those who endeavour to regulate Men's Manners by the *Strict Maxims* of JESUS CHRIST ; but because he cannot endure the holy Severity of Sound Doctrine, should let him make choice of those *New Doctors*, who so easily give to Souls a *false Peace*,
upon

upon ridiculous Reasons, either of their own Invention, or which they find in Modern Authors, as corrupt as themselves; whose whole Endeavours have been to enervate all the Principles of the Gospel by their corrupt Morality, founded not upon the Truth, which is certain, but upon Probabilities, which even are not Probable.

Let him fear to be of the Number of those of whom St. Paul speaks, when he says, *The time will come when they, Tim. ii. will not endure Sound Doctrine, but after 4. their own Lusts shall they heap to themselves Teachers, having itching Ears.*

St. Bernard excellently well describes Sr. Ber. Lib. 4. de Consider. l. 4 the Persons whom a Great Man ought to draw near him and to confide in. *Make no Choice (says he) of those who seek to be chosen and eagerly pursue it, but of those who decline and refuse it; even compel such to be with you. Place not your Trust in them who are over-confident, but in those who are modest and discreet; who fear none but God, and hope for nothing but from him; who have no respect to the Presents of those who apply to them, but consider their Necessities; who generously undertake the Cause of the Afflicted, and judge not in favour of the Good, but according*

The Duties of the Great.

ding to Equity; who are of a grave and compos'd Behaviour, of an approved Sanctity, and always ready to obey; who are meek and patient, submissive to Discipline, severe in their Corrections, orthodox in the Faith, faithful in their Administration, Lovers of Peace, and dispos'd to Union and Charity with all Men; who are upright in their Judgment, prudent in their Counsels, discreet in their Commands, and dextrous in their Management; who are in deliberating cautious, in their Actions resolute, modest in their Words, calm in Adversity, humble in Prosperity; who can moderate their Zeal, and are not slack and remiss in their Charity; whose Leisure time is not spent in Idleness, who use Hospitality without falling into Intemperance, and are sober in their Feasts; who manage their Domestick Affairs without Confusion and Perplexity, who covet not other Mens Goods, nor prodigally spend their own; and who are circumspect in all their Actions, &c.

Who to Kings are instead of John the Baptist, to the Egyptians of a Moses, against Whoremongers are a Phineas, against Idolaters an Elijah, to the Covetous an Elisha, to Lyars a St. Peter, to Blasphemers a St. Paul, to Buyers and Sellers are as CHRIST: Who do not despise the People, but instruct

instruct them; who flatter not the Rich, but put them in fear; who oppress not the Poor, but relieve them; who fear not the threatnings of Princes, but contempt them; who enter into Assemblies without Confusion or Disturbance, and come out of them without Passion; who do not drain the Peoples Purses, but comfort their Hearts and chastise their Crimes; whose Love to Prayer makes them assiduous and devout in it, and who in all sorts of Affairs have Recourse to God, and put more Confidence in their Prayers than in their own Labour and Industry.

He ought not to judge of the Goodness of his Undertakings by their Success, but only by their Fidelity, with which he has observ'd those holy Rules; knowing that Events are in the hand of God, that *a Hair of our Heads does not fall to the ground without his leave*, and that the only End a Christian ought to propose to himself being to do the Will of God, whatever Temporal Misfortune, or whatever seeming Disappointment of his Designs, may happen to him, he attains notwithstanding his *true End*, by the Means which God himself has taught him, and that therefore he is truly Prudent.

XIV.

JUSTICE is a constant and perpetual Will to render to every one his due. One easily sees that this ought to be the principal Virtue of the Great, and there is no need of proving it; But it is most necessary to consider wherein the Practice of this Virtue consists, and what are the Obstacles which must be overcome or avoided. The Principal ones are Ignorance, Precipitation, Pre-occupation, Sloth, and Interest. These are the Enemies which a Great Man must combat, that his Will of rendering to every one their Due may be constant and perpetual, without which the Name of Just can never belong to him. Now, to render to every one what belongs to them, a Great Man is oblig'd, under pain of Damnation, either to inform himself thoroughly of his General Duties, or to renounce his Greatness, and his Employments, he ought perfectly to know the Maxims of the Christian Religion, which must supply what is wanting in Human Laws, and rectify the Defects of them.

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He ought to know the Laws and Ordinances, especially those which respect the Governours of Provinces, Military Ordinances, the Regulations and Privileges of the Provinces and Cities over which he is plac'd; and he ought to Prefer this Study to all other Actions which might have a greater shew of Piety, believing firmly that he shall be judg'd with respect to those, when he appears at the Tribunal of God, and that Ignorance of them will not be receiv'd for an Excuse, but the Cause of a more Severe Condemnation. He ought himself to be acquainted with the state of his own Affairs, to do justice to his Creditors, not to be rigorous to his Debtors, to make Restitution if he finds himself possess'd of any thing which in right belongs to others, to be exact in paying his Domesticks, to seek nothing but Justice in any Law-suit he is oblig'd to have, and to be as well satisfied when he loses as when he gains them; because his Aim is not to have Wealth at any rate by right or wrong, but to have nothing but his own; to demand only what he has a lawful Title to; all which require him to be thoroughly instructed in every Circumstance

stance that relates to the Affairs of his Estate and Family.

XV.

PRECIPITATION is the Second Enemy which he ought to combat, and for this End he ought never to do Business carelessly or hastily, but to give all his Application to it, and to moderate the Natural *Activity* of his Mind, which may sometimes be impatient to see the End of a Business sooner than is possible, or seek to abate the Trouble and Uneasiness that Affairs give him, by multiplying them and passing from one to another, hoping to find by this means a Divertisement in that Variety, which supplies in some manner the Want of those Diversions which his Business hinders him from taking. He ought to examine the smallest Circumstances of things, to hear, to read himself all that relates to them, and as it were to anatomize them; to seek on each Affair for the most able and the most disinterested Persons to inform him throughly of the *Fact* and of the *Law*, and never to decide them on the Spot, how just so-

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ver they may appear, but to take time to communicate them to all the Parties concern'd.

XVI.

PRE-OCCUPATION springs from many Sources. First from the frame of certain Minds which are easily prepossess'd, either through a natural Facility which they have to receive Impressions from the first who speak to them, or thro' a too great Fondness which their Self-love gives them for their first Thoughts, from which they do not easily recede. These two kinds of *Pre-occupation* are to be destroy'd by very contrary Remedies. For that great Facility must be combatted by a certain Firmness of Mind, which keeps the Judgment in an Entire Suspension, notwithstanding all the Efforts of those who wou'd prepossess them, till he clearly discover the Truth by the usual means which Wise Men take to know it, whether with respect to *Right*, which ought to be founded on unquestionable Principles, from which one cannot recede when he has maturely consider'd them; or with respect to the particular

cular Application of those Principles to matter of Fact, in which he must look into himself as much as he can, and not rely on the Faith of others.

On the contrary, that Fondness for his own Opinion, being a Vicious Extream of this *Firmness*, rightly called *Opiniatrety*, ought to be combatted by a just and reasonable Distrust of ones self, by which one supposes he may easily be mistaken, especially when he has not allow'd himself time to examine things according to the Rules which Wise Men have establish'd in all Ages to prevent being deceiv'd.

XVII.

THE other Sources of *Pre-occupation* are *Love* and *Hatred*, to which may also be refer'd *Inclination*, *Aversion* and *Anger*; For by one of these Passions a Man is perswaded that the Person he loves is never in the wrong; which hinders the Mind from admitting any Reasons to the contrary; And by the other he is perswaded that the Person he Hates is never in the right. He ought to combat these Enemies of Justice, by labouring seriously and vigorously

gorously to get the Mastery of his Passions, so that they may have no share either in the ways he takes to be inform'd of the Affairs on which he is to give Sentence, or in the Sentence he gives. And therefore he must avoid giving any, whilst he feels himself mov'd by any Passion, especially that of Anger.

XVIII.

'TIS easy to see how *Sloth* is an Enemy to Justice, since it not only occasions Ignorance of the General Duties and Maxims, which must necessarily be known that they may be put in practice; but likewise causes an Inapplication to the particular Facts on which one is to act. And by this means a Great Man trusting Affairs entirely to his Ministers or his Confidants, is Guilty of all the Injustice which they do under his Name, and by his Authority, and of all that is done in any Manner whatsoever, which he could have hindred by a little Application. From hence it comes that the Diversions of a Great Man, tho' not otherwise forbidden by the Law of God, are almost always *great Crimes*,
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and great Injustices, if they take him from his Duties, and he makes them his chief Business; so that he is not allow'd to take any Diversions, but so far as is precisely necessary to keep Nature from sinking under the weight of Affairs, because he owes his Time to the Publick, which he robs it of when he gives that Time to his Pleasures.

XIX.

BUT the greatest of all Crimes is to sacrifice *Justice to Interest*. There are few Persons plac'd in any *Dignity* capable of committing Injustice for *petty Interests*; but in truth there are very few also whom a *great Interest* will not prevail upon to do it; and indeed the Spirit of *Human Justice* rarely surmounts those occasions where one must hazard his Fortune, his Possessions, or his Life, not to be unjust. It is *Christian Justice* only that is not to be shaken in these Rencounters, and that can resist all the Enemies which attack it. For as this partakes of the Justice of *Jesus Christ*, it has no acception of Persons, it is perpetual, in all Times, in all Places,

Places, with respect to all, and at the hazard of all.

XX.

AND therefore that it may be truly a *Christian Justice*, it must be supported by *Fortitude*, which is a Virtue so necessary to a Great Man that one may say it is that which preserves all the rest; since without Firmness and Resolution, how Prudent soever he may be, he will never execute what he judges to be reasonable, and how Just soever he may be, he will yet never do Justice, if he finds any opposition to the Practice of these two Virtues; as we see in all Histories that *Weak Princes* have done all the Injustice in the World, without being Unjust, and have exercised all imaginable Cruelties, without being Cruel, either through Weakness of Mind, when they have let themselves be Govern'd by others; or out of Faint-heartedness, when their Natural Timidity, or the Fear of some present Peril has so possess'd them, that they cou'd find no other way to free themselves from those imaginary or real Dangers with which they thought themselves threatned,

threatned, but by yielding againſt their Conſcience to the Unjuſt things which others requir'd of them. Thus *Pilate* out of Fear of the People, who threatned him with the Diſpleaſure of *Cæſar*, conſented to the Death of *Jeſus Chriſt*,

John xix.
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If thou let this Man go, thou art not Cæſar's Friend.

'Tis on theſe occaſions that one ought to do all, and to hazard all, rather than yield to Iniquity; and this was the Principal Virtue of the *Martyrs*, who are properly the Heroes of the Goſpel, and who ſuffered not only the Loſs of their Life, but inconceivable Torments rather than deny the Faith; nor is any Chriſtian Perfect, who is not in a diſpoſition to ſuffer for the Obſervation of the Law of God in all its Parts, and for each Command in particular, all that the *Martyrs* have ſuffer'd for the Faith, ſo that a Great Man ought to hazard his Poſſeſſions, his Fortune, his Places, and Life it ſelf, rather than have any ſhare in the leaſt Injuſtice, rather than omit the leaſt part of his Duty, rather than be ſilent when he is oblig'd to ſpeak, rather than ſpeak when he is oblig'd to be ſilent, rather than act when he is oblig'd not to act, rather than not

to act, when there is an Obligation to act. This is a Lesson utterly unknown to *Corrupt Nature*; These are Truths far above Flesh and Blood; These are Maxims highly contrary to Self-love, and such as attack it in its Root. Man has nothing himself wherewith to sustain such hard Tryals; nor is it in himself he should seek for Support: To obtain so great a Gift, he must have recourse to him who would be call'd even in his Infancy, *The Mighty God*; who, notwithstanding all the Infirmities of his Nature, notwithstanding all the Repugnances of Carnal Policy, can give him that Valour which is the true Character of a Christian, and which one is never more in a condition of Exercising heroickly, than when he is most sensible that he cannot have it of himself. And therefore when he does not rely on his own Strength, but abandons himself to the Spirit of *Fortitude*, which is no other than the Holy Spirit himself, saying in faith, *I will go in the strength of the Lord*, he then experiences the Truth of those words of the Apostle, *When I am Weak then I am strong*.

Isai. vi. 9.

Psal. lxxi.

16.

XXI.

TEMPERANCE being a Virtue which regulates the Use of lawful Enjoyments, by reducing them to a just Moderation, is peculiarly the Virtue of the Great; for these Enjoyments being banish'd from the Condition of the Poor, which is a State of Want, that State does not furnish any matter upon which Temperance can be exercised; and as the middle Rank of People do not abound with these Enjoyments, that State is in it self a State of Temperance, since by the Necessity of its Condition it has in it self that Moderity, which the Virtue of Temperance would embrace by Choice. It is then properly the *Great*, who have an abundance of all Sorts of Pleasures and Conveniences, that are oblig'd by the Virtue of Temperance to retrench the excessive and immoderate Use of them. And this a Great Man ought faithfully to do on many most pressing Motives.

The *first* is, that tho there are Lawful Pleasures, yet the *Excess* of those Pleasures, which it is the business of Temperance to retrench, is always forbidden.

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The *second* is, that the Pleasures which are allow'd, and those that are forbidden, approach so near to one another, that it is morally impossible to abandon ones self to the full Extent of those which are allow'd, without transgressing the Bounds that separate them from the other, which are almost always imperceptible.

The *third* is, that even the Nature of Lawful Pleasures is not commonly well understood, being often measur'd by *Concupiscence* which is Blind, or by *loose Maxims*, which wholly enervate the Strictness of the Gospel, establishing those Pleasures as Innocent, which are really altogether Criminal.

XXII.

BUT a *Great Man*, who has the true Spirit of Christianity, ought to go yet much farther, since he is oblig'd to Enter effectually into the Spirit of *Penitence* and *Mortification*.

'Tis an Error so much the more pernicious; as 'tis almost universally establish'd, that *Penitence* and *Mortification* are only for those who are shut up in Cloisters; That the *Great*, and

such as live in the Commerce of the World, are to look on them only as matters of Counsel, and of greater Perfection, and that they may attain Salvation by ways less harsh and difficult. This Damnable Maxim has not only possess'd the Hearts of the Men of the World, but is likewise maintain'd by Numbers of *Confessors* and *Casuits*; to whom may be apply'd those words which JESUS CHRIST spoke of the Pharisees, *These are blind Leaders of the blind.*

'Tis true these Doctors do not treat of *Penitence* and *Mortification* altogether in the same manner; for they openly avow and declare that none can be sav'd without the first; but then they retain nothing of it but the *Name*, and that which they substitute in its stead, is no more the *Penitence* commanded by our Lord, authoris'd by his Example, appointed by his Church, and Practic'd by all who sincerely desire their Salvation, and who would not be flatter'd in their Search of the true Means to attain it, than the Waters which make the Rivers now, are the same that made them an hundred years ago, tho they retain the same Name.

Name. As for *Mortification*, they banish and confine it absolutely to Monasteries, or at most they look on it only as a Virtue which every Christian is at liberty to have or to let alone as he pleases; enlarging thus, by a fatal condescension, the way which our Saviour has describ'd to us as a strait, rugged and difficult way. This is an Error which a Great Man ought to detest with all his heart, to look on as the Ruine of all his good Inclinations, and to root it out of his Mind by establishing the contrary Truths, which are founded on undeniable Principles.

Since the fall of *Adam*, Man cannot consider himself but in one of these three States, either charg'd with the Obligations which he lyes under by *Original Sin* at his Birth; or in the State of *Baptismal Innocence*; or after the *Loss* of that *Innocence*; now it is certain that in all these States he is oblig'd to Penitence, and to all the Consequences of it.

In the *first* of these States he is comprehended in that General Condemnation of Mankind, which God pronounced to *Adam*, and in him to all his Posterity.

sterity. *Thou shalt eat thy Bread in the Sweat of thy Face.* He contracts by this such an Obligation to Labour and Toil, that laborious Works become even necessary for him, that he may acquire a just Right to those things without which Life cannot be preserv'd. These words are a Prohibition of *Idleness*, which is one of the Appendages of *Greatness*; for the *Great* commonly avoid Labour, and as they may easily exempt themselves from it, by laying it on others, they are apt to think that Means lawful, which they have so much in their Power.

In the *Second* state, which is that of *Regeneration* by Baptism, he is still oblig'd to Penitence; because as a Christian he ought to be conform'd to JESUS CHRIST. *For whom he did foreknow, them he did predestinate to be conform'd unto the Image of his Son.* Now JESUS CHRIST led a Life of extream Labour and Penitence, and therefore a *Great Man* cannot hope for that Portion of the Kingdom of JESUS CHRIST, which is only to be acquir'd by a Conformity with him, whilst following the Vices of his Rank, he leads a Life of Softness and Ease. *It is a shame* (saith St. Bernard)

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for a Christian to be delicate, being a Member of an Head crown'd with Thorns.

But the *Third* state, which is that of *Innocence lost* after Baptism, is a state to which Penitence is essentially necessary; and this does not consist (as some imagine) in a bare Confession of Sins, with some Sorrow for having committed them, which often is either not sincere, or so superficial that it has not the Force to hinder them from Relapsing: The Sorrow of true Penitence is more Solid, it produces a sincere Return to God, an entire Change of Life and Manners, and a Revenge against ones self proportion'd to the greatness of his Sins; If it has not these Marks it is but a Counterfeit Penitence, S. Paul describes to us its Nature and Effects in this manner, *Godly Sorrow worketh Repentance to Salvation not to be repented of.* For ^{2 Cor. vii. 10, 11.} *this Sorrowing after a Godly manner, behold what Carefulness it wrought in you, yea what Watchfulness, yea what Indignation, yea what Fear, yea what vehement Desire, yea what Zeal, yea what Revenge.* This state of Penitence then is a laborious state, and we cannot be restor'd to the Grace of God, from which we are fallen by our Sins, without great Labours

hours, and abundance of Tears. And if Sudden Death prevents, or some great Infirmities disable us from making this Satisfaction, that does not hinder it from being Essential to Penitence, to have a sincere and effectual Will of doing it; so that if the Execution of it is hindred, it be only by Causes wholly out of the Power of Man, and not from the Weakness and Coldness of his Repentance.

XXIII.

BUT besides that a *Great Man* is oblig'd, as a *Man*, as a *Christian*, and as a *Sinner*, to lead a laborious and penitent Life, he is also oblig'd as a *Great Man*, to the Mortification of his Spirit, of his Heart and of his Senses, and he is even more oblig'd to this than *Monastics* are, if he desires at all to secure his Salvation. To understand this Truth aright, we must take it from its Source. God had created the first Man in a state of Righteousness and Integrity, and subjected all things to him, both within him and without him; so that there was not any Creature the use of which did not lead him to God, and contribute

to

to the Increase of his Sanctity. But when Man by his Disobedience would needs throw off the Yoke of Subordination and Dependance, which he ought to have on his Creator, and yielding to the Counsel of the Serpent, who said to the Woman *ye shall be as Gods*, would imitate in some manner the Rebellious Angel, and make himself *like unto the most High*; God permitted that not only all the other Creatures which before were Helps to his Salvation, should become most dangerous Snares to him, but that even his own Flesh should revolt against his Spirit; so that it became needful for him, that God should Establish for his Recovery, an *Order* quite opposite to that which he had establish'd to save him in the State of Innocence; and therefore it is, that instead of the first order of Possession, of Use, and of Quiet, God has substituted an order of Privation, Abnegation and Combat. No Man can now be sav'd but by this way; yet there is this difference, that all are not oblig'd to an actual forsaking of all things, tho all are oblig'd to renounce them in heart, and to *use them as not using them*.

It is, without question incomparably
more

more Easy to bear this state of Privation by voluntarily avoiding, and separating ones self for ever from the Objects that lead to Evil, which Monasticks do, than to be continually in the midst of ones Enemies, to be as it were almost always in danger of being overpower'd by their Number, to bear about a Body which always turns to their side, and to live continually in the Commerce of those who glory in yielding to their Power. Now how can it be conceiv'd that a *Great Man* should not be overcome in so many occasions, if by continual Mortification he does not subject the Pride of his Spirit to the Humility of Faith; if he does not stifle the irregular Desires of his Heart, and if he does not subject his Body to the holy Law of the Mind, as did *St. Paul*, who with all the Fulness of Apostolick Grace found no other means to secure himself. Can one imagine, without being willing to deceive ones self, that there is any other way to resist all that will attack a *Great Man* but that of constant Mortification, and that he is not oblig'd to practice it with so much the more fervour, as he is the more expos'd by his Station. If he wou'd belong to

CHRIST,

CHRIST, he must with him crucifie the Flesh ; *They who are Christ's, have crucified the flesh with the Affections and Lusts.* Now how can he ever hope to vanquish it, if he lets it attain all its Force, if when looking on it with reason as his most cruel Enemy, he does not strive to weaken it as sincerely and as carefully as the General of an Army endeavours to lessen the Power of an Enemy.

XXIV.

BUT the Victories which are obtain'd over so great and so formidable Enemies, do not finish the War, which must be maintain'd during the whole course of Life; a more dangerous Adversary arises against Man, and especially against those who are in the highest Stations: It arises even from the Destruction of all Vices, it is nourish'd by the most rigorous Penitence, and acquires all its Strength amidst the most consummated Virtue. This is that Passion which the Apostle St. John calls *the Pride of Life*, which says to Man in the bottom of his heart, after he has vanquish'd all his other Passions,

Why

Why dost thou triumph? I am still alive, and I live because thou triumphest. 'Tis this which appropriates to it self all Virtues and all Good Works, that snatches them from God, to make it self the Cause and Principle of them, and by this means to empoysen them. *Pride, saith St. Augustine, lays Snares against Good works, to render them unprofitable.* 'Tis this Pride that would have all things depend on it self, and that will depend on nothing; that would rob God, if it were possible, of the Sovereign Power which he has over all Beings; that demands the Sacrifices of all the Creatures, and which is so subtle, so delicate and so imperceptible in a *Great Man* that it is the Soul of all his Actions and of all his Motions without his perceiving it. 'Tis this that kindles the most bloody Wars, and that under Specious Pretences, sacrifices the Lives of Millions to the least of its Interests. 'Tis this that impoverishes Provinces and Kingdoms to gratify it self, that is pleas'd to see Mankind at its feet; 'tis this in fine which refers all to it self, and thinks all the Creatures put to their most proper use, when they are destroy'd for its

its Honour and Glory ; Establishing as it were, to it self a Worship, of which it believes it self worthy, and requiring of those whom it subjects, Respects that come little short of Religion. 'Twas this *Pride* that ruin'd the Chief Angel, 'twas this Desire of Independance which ruin'd the whole Human Nature, with our first Parent ; and 'tis the same which still exercises a Tyrannick Empire over the *Great*, and which daily makes use of their Greatest Qualities to undo them.

There is nothing but a Knowledge of the Truth that is capable of Stifling this Monster, for *Christian Humility* is no other thing but a just and reasonable Sentiment which follows upon a Knowledge of the Truth : Man, when illuminated with this holy Light, perceiving the *Greatness* of God, and seeing at the same time his own Nothingness, desires to keep himself in the place which belongs to him, and very far from affecting *Independance*, he could wish to be subjected to all the Creatures, that he might in some manner avenge God for that Rebellion against him, to which his Pride has carried him: He considers himself, even in the most consummate

consummate Sanctity, as a Scource of Evil which would ruine all the Work of *God*, if Grace did not triumph over his Corruption. He looks on all Human Grandeurs, when they no longer serve the Ends for which *God* has established them, as Trophies of Vanity, which vanish with it, and can never secure themselves against Time, Misfortune, or Death. So that Humility is nothing but a sincere and reasonable Acquiescence in the known Truth, a Justice which one renders himself, in taking the Place which belongs to him, and a Revenge which one exercises against himself in abasing ones self even below all the other Creatures, to repair as much as may be the Injury done to *God* by affecting Independance. These Sentiments ought to be sincere, solid, and durable in the Heart of a *Great Man*, if he would not have his *Greatness* draw him into Eternal Misery; and what ever Virtue he may otherwise have acquir'd, 'tis a Treasure which he possesses in *Earthen Vessels*, which he will never preserve but by acknowledging with a profound Humility, that 'tis *God* alone who can be the Guardian and Preserver of his own Gifts. *We have this Treas-*

sure

sure in Earthen Vessels (saith St. Paul) that the Excellency of the Power may be of God, and not of us. But if Exterior Abasements are not always fit for a *Great Man*, because the Service he ought to render *God* in his station does not permit it; he ought however when he does not make use of them by his own Choice, to be prepared for receiving with Joy, all those which may happen to him by the Choice of *God*; to frame himself to the same Disposition with Holy *Job*, abandoning himself entirely into the hands of *God*, that he may dispose of his Honour as well as of his Fortune and Dignities; joining to this a Spirit of true Religion, and of Interior and Exterior Worship, not only in himself, but with respect to all who are subject to him; despising this Earth which is but a place of Exile for Christians, longing for the Coming of the Kingdom of *Jesus Christ*; and deeply Engraving in his Heart these Words, which alone ought to regulate all the Actions of his Life; *Fear God and keep his Commandments, for this is the whole of Man*, because all things pass away, and nothing but *God* and his Truth endure for Ever.

Instructions

The Duties of the Great

Let us in English Testaments (with St. Paul)
 that the Excellency of the Power may be
 God, and not of us. But if Exterior A-
 ppearances are not always fit for a Great
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 render God in his Nation does not per-
 mit it; he ought however when he does
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 with Joy all those which may happen to
 him by the Choice of God; to thank him
 for the same Disposition with Joy
 for abandoning himself entirely into
 the hands of God, that he may dispose of
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 God and his Truth endure for Ever.

Instruction

MEMOIRS

Concerning the

OBLIGATIONS

O F A

Gouverneur of a Province.

E

MEMOIRS

Concerning the

OBLIGATIONS

OF A

Government of a Province.

E

*The Obligations of a Governour of a Province
with these Views may be reduced
to the following Heads.*

MEMOIRS

Concerning the OBLIGATIONS

OF A

Governour of a Province.

It must be observ'd that there are several Articles which are peculiar to Languedoc, a Province where the Governours have a Right of inspecting the Collecting of the King's Taxes.



ALL the Obligations of a Governour of a Province ought to regard the Glory of God, the Service of the King, the Ease of the People and his own Advancement in Virtue: And on these Foundations and

The Obligations of a

with these Views, they may be reduc'd
to the following Heads.

I.

To keep the People in the Fear of God and in Loyalty to the King ; Therefore he ought never to suffer them to fail in it, but carefully to prevent what ever Design might be form'd against his Service.

II.

To take care that Justice be administered; and therefore he should diligently inform himself of the Manners and Capacity of the *Chief Justices*, and of the King's *Attorneys*; so that if there be any thing amiss in their Conduct he may advertise them of it, and procure a Remedy by the King's Authority, or by the Parliaments to which they are Subjected.

III.

To take care that the King's Taxes be levy'd without any Couzenage; that no more be impos'd in the Assessment of the Land Taxes than is laid on by the

General

Governour of a Province

5

General Statute; that the Officers of the Diocesess be elected for their Worthyness; and not by Cabal.

IV.

To retrench as much as is possible for him the Abuses which are committed in the States. To hinder all intriguing for Places; the Venality of Deputations; and other Knaveries; so that if possible; there may be no Persons in those Employments capable of being corrupted; and that thus the Province may be the more eas'd and the King the more faithfully serv'd.

To procure as much as may be a Retrenchment of the Expences which do not go directly into the King's Coffers, or to a clear and manifest Advantage of the Province.

VI.

To see that the Revenues of the Province be employ'd to the defraying the Publick Expences; and that they be not pillag'd or diverted to other Uses; that the Accounts be made in due time, and before

before *Auditors* of known Integrity, and even that they be review'd by the *Chamber of Accounts*, if there is occasion.

VII.

To take care to represent to the Court, the State and the Necessities of the Province, that so they may be the better inform'd what Burdens it can bear.

VIII.

To extirpate by all manner of ways the accursed Custom of Duels, in making the Kings Edicts be executed, and favouring the Execution of the Orders of Justice, by all the Authority of his Station; and for preventing or suppressing the Quarrels among Gentlemen, to appoint Persons in diverse Districts of the Province to accommodate them.

IX.

To pacify as much as he can the Publick Divisions which are almost in all Cities; and see that the *Consuls* be not given by Cabal, or for Money, (which

(which is the common Source of those Divisions) but that the Cities chuse the most deserving.

To see that the Royal Ordinances for the Observation of the Punishment of Blasphemy, the Banishment

X. To hinder all the Enterprises of the *Huguenots*, restraining them within the bounds of the King's Edicts; not suffering them to make a publick Exercise of their Religion, and to have no *Schools* or *Hospitals*, except in those places where they are allow'd by the Edicts to have them; and taking care to suppress those which they may have set up without a Lawful Title.

themselves for the Fate of the Poor and of the Publick, be established in those places that have need of them: to stop

XI. To make the Bishops of the Province be respected, to procure that the Magistrates live well with them, and that their Ordinances and those of their Grand Vicars be executed. To take care that the Church be not oppress'd by the Gentlemen, and that her Revenues be not usurp'd.

those who are oppress'd, and to suppress those who oppress them: to suppress

E 4 XIII. To suppress those who are oppress'd, and to suppress those who oppress them: to suppress

VIX. To suppress those who are oppress'd, and to suppress those who oppress them: to suppress

(which is the common source of those Divisions) but the Cities shall be

XII.

To see that the Royal Ordinances for the Observation of Festivals, the Punishment of Blasphemers, the Banishment of Gypsies and other Vagabonds; be put in execution; and in fine to repress all sorts of Scandals prohibited by the said Ordinances.

Exercise of their Religion, and to have no Schools of Gypsies, except in those places where they are allowed by

XIII.

To procure that all the Charitable Societies, as that call'd the Society of Mercy, and others, which employ themselves for the Ease of the Poor and of the Publick, be establish'd in those places that have need of them: to support those which are already Establish'd, and to observe what St. Leon recommends in a Sermon, Let us employ our selves in the Protection of Widows, the Instruction of Pupils, in the Consolation of the Afflicted, and the Reconciliation of those who are at variance: let us exercise Hospitality towards Strangers, let us protect those who are oppress'd, let us clothe those who have not wherewith to cover themselves, let us assist those who are Sick.

S. Leon
Serm. de
Jejunio
decimi
mensis.

XIV.

XIV.

To hinder the Disorders of the *Soldiery* when they march through or quarter in the Province. To see that the Officers appointed to give the Soldiers their Allowance on a March do not confederate with them to reckon to the States more Companies or Regiments than have paid; and for this End to give every Year (whilst the States sit) to those who take an account of the Soldiers Allowance, a Register of all the Troops which have been in the Province, and of all the Orders which have been given by the *Governour*, that it may be confronted with the said Officer's Memoirs; and to exhort the King's Lieutenants to do the same in his absence.

XV.

If it happens that any Troops are sent to have their Winter Quarters in the Province, he should make the following things be observ'd.

That the Troops be quarter'd in Great Cities, where it is not in their power to commit Disorders. That

That if they cannot all be placed in such, the rest should be quarter'd by small Numbers in the Villages, and not in entire Troops; for besides that in this manner the Troopers or Soldiers are not Masters there, or in a condition of committing any Disorders, there is this farther advantage drawn from it, that the whole are the better supply'd when the Troops are dispers'd every where, without which there would be some places over-burden'd, whilst others would be too much exempted.

XVI.

If the King leaves to the Governour the particular appointment of the Winter Quarters, he ought to do it with as much Exactness and Equality as can be, all things consider'd; But after that he ought not to make any Change, but upon pressing Reasons, taken from the Advantage of the Publick, or the better Subsistence of the Troops; having no respect to any Recommendations, which are commonly made to draw Gratifications from those places, for which a Removal is obtain'd; which is the cause that the Troops doing nothing but

but run through the Province, pillage it both by frequent Marches, and by Change of Quarters.

XVIII.

Not to suffer the Officers to make particular Agreements for not committing Disorders, nor to live better with the Inhabitants; and if the Officers have taken any thing on that account, he ought to make them restore it.

But as it is likewise just that the said Troops should have a reasonable Competency to subsist on, if the Governour sees that what is allow'd by the King's Order is not sufficient for that, he ought to write to have them better treated.

XVIII.

If the Orders for regulating the Winter Quarters, come from the Court, he must execute them as they are, without respect to Recommendations for exchanging Places. But if any of the Places are unable, he must endeavour to get an Exchange for them from Court, or even an entire Exemption if it be necessary.

XIX.

due through the Province, and by both by the King's Order; and if the Corporations are oblig'd to advance them the Winter Quarters, Care ought to be taken to deduct it from their Taxes.

To oblige the Troops to pay exactly what they are provided with by the King's Order; and if the Corporations are oblig'd to advance them the Winter Quarters, Care ought to be taken to deduct it from their Taxes.

XX. To hinder Quarrels between the Soldiers and the Inhabitants, and to punish those who are guilty of such Disorders, or of debauching young Women to carry them away with their Regiments; and in fine, to see that the Reviews be very exactly made.

XXI. To take care that the Money which the King gives in the Province, to recompence the Oppressions that have been suffer'd during the Year, be equally dispos'd of; that it be not given by way of Gratification for suppos'd Oppressions, either to some topping Man of a Parish, or to some particular Gentleman.

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lemen, in prejudice of the Poor who have suffer'd most by the Soldiers Quar-tering: And for this End, he must procure, that the Sums on which the Commissaries Rendent for the King to the States have agreed, be put into the Hands of Persons of Probity appointed by the Governour's Orders, to be afterwards distributed according to the most urgent Necessities of that Community which is to be reimbursed.

XXII

To oblige as many Persons as he can in his Province, that he may be the more able to do Good, and to serve the King the better in it. For this it is necessary that the Favours which the Court shall bestow in his Province, pass as much as can be through his Hands.

XXIII

To live in good Terms with the Parliament and the other Courts of the Province; in such sort that enterprizing nothing on their Functions, he neither suffers them to enterprize on his.

XXIV

XXIV.

He shou'd chuse in each City and each Diocese, some Persons of Probity and Understanding, who may advertise him of all the things which he ought to be inform'd of, for the Service of the King and of the Publick; and should endeavour to have several in each District, that he may not subject himself to the Intelligence of one alone, who by that wou'd take too much Authority, and who might be deceiv'd in many Affairs, or judge by Passion or Prejudice in some.

XXIII.

IN.

Instructions for the Gentlemen Commission'd, by *Messieurs* the Marshalls of *France*, in the Extent of each Government,

To look to the Execution of his Majesties Edicts and Declarations; and of the Regulations of *Messieurs* the Marshalls of *France*.

THE Gentlemen commission'd to prevent Duels, and to terminate Differences, ought to inform themselves of all that is contain'd in his Majesties Edicts and Declarations on the point of Duelling, and in the Regulations of the Marshalls of *France*, to acquaint themselves exactly with all the Rules in point of Honour, which are observ'd among the Nobility, whether as to Rank, Precedency, Rights of Vassalage, Hunting, Fishing, and of all Maxims established among Gentlemen, for all that touches or concerns the Point of Honour.

They

They ought to make a publick Profession of never taking either side in any Quarrels that may happen, and only to declare themselves for Peace; that they may not give either Party occasion to be distrustful of them, and to have the less Confidence in their Mediation.

They ought to apply themselves to Reconciliations with Sweetness and Gentleness, and put themselves into such a State, that neither Friendship nor Passion may hinder them from taking the Knowledge which they ought to have, of the Circumstances of the Fact, which are extremely Nice in these Matters.

As soon as they shall have received the Commission of *Messieurs* the Marshals of France, it would be well to have it register'd in the *Rolls* belonging to the Marshals, and even in the Register of the *Bailiwicks*, which are in their Neighbourhood, that it may be made Publick, by being read in a full Auditory.

When they have had advice of any Quarrel, they shall speedily interpose, and do all they can on their part, either by the Governour and the King's Lieutenant, or by the Marshals of France,

to

to prevent and hinder the Consequences of it; and this with so much the more Vigilance as it has been experienc'd, that delaying to send the Orders of Messieurs the Mareschals of *France* in the Provinces, gives the Parties time to come to Blows, from whence other Circumstances proceed which render Accommodations more difficult: besides that the Noise of the Quarrel coming by this means to be spread among the Neighbouring Gentry, the Friends interests and divide themselves for one or other of the Parties, from whence follow grievous Inconveniences and Disorders inevitable in those sort of Assemblies.

This suppos'd, the first thing to be done by the Gentleman in Commission, as soon as he is inform'd of the Quarrel, is to cause Prohibitions to be signify'd to the Parties, by an Order which may be conceiv'd in the following Terms, and which he shall cause to be signify'd to them with Diligence by the nearest *Provoft Mareschal*, his Lieutenant, *Exempt*, or *Attendant*, unless he judges it more effectual to act by a Civil way without using this Formality.

F

Order

Order of Prohibition.

The *Sieur* N - - - *Commission'd*
by *Messieurs* the *Mareschals* of
France.

“ **U**PON the Advice we have had
“ of the Quarrel which has
“ happen'd between the *Sieur* or
“ the *Sieurs* on one part, and the
“ *Sieurs* on the other, of the Pro-
“ vince of and in virtue of the
“ Power given to us by *Messieurs* the
“ *Mareschals* of *France*, by Commission
“ bearing Date We expressly for-
“ bid them to demand Satisfaction of
“ one another by way of Duelling, di-
“ rectly or indirectly, under the Pe-
“ nalties express'd in the King's last E-
“ dicts, and Declarations against Duels
“ and Rencounters; and we charge
“ them to appear before us in our Ca-
“ file, in the time of Days, count-
“ ing from the Day wherein this Or-
“ der shall be signified to them by the
“ *Provost* Resident of such a Place, his
“ *Lieutenant*,

“ Lieutenant, Exempt or Attendant, who
 “ shall immediately certifie us of their
 “ Diligence, and shall bring back to us
 “ the Original of this Present, and the
 “ Signification at the Bottom of it. Gi-
 “ ven at our Castle of . . . this Month
 “ and Year.

If the Order bears a Citation to ap-
 pear before the Governour or the King’s
 Lieutenant ; the Gentleman in Com-
 mission must give them Advice of it,
 and send them a Copy of the Prohi-
 bition.

*The time
 ses for their
 Appearance
 should be re-
 gulated by
 the distance
 of Places.*

Letter of Information to the Gover-
 nour of the Province, from the Gen-
 tleman in Commission.

MY LORD, or SIR,

“ UPON the Advice which I have
 “ had of a Quarrel that has hap-
 “ pen’d betwixt N. and N. of N . . . on
 “ such a Subject, I have caus’d to
 “ be signify’d to them a Prohibition of
 “ proceeding to any Violence, to pre-
 “ vent the unhappy Consequences that

If it be so

*the King’s
 Lieute-
 nant.*

The Obligations of a

“ might follow from it, I have given them a Citation to appear before you in such time, that their Difference may be decided. I send you a Copy of the said Prohibitions, with the *Verbal Process* of the *Provost* of such a Place, as they were signified to them.

If the Parties do not submit to the Prohibitions duly signified, and that there is reason to apprehend, that notwithstanding these Prohibitions, they will proceed to Violence, he shall send them a Guard; the Order for that may be thus conceived.

Order for sending a Guard.

The Sieur N--- Commission'd, &c.

It is to be remark'd, that by the same Order bearing a Prohibition of coming to Violence; a

“ **U**PON our being advertis'd that
 “ notwithstanding the Prohibitions which we have caus'd to be
 “ signify'd to the Sieurs N. and N. to hinder their fighting, they are so
 “ incens'd against one another, that it
 “ is

Governour of a Province.

21

“ is to be fear’d, their Resentment may
 “ transport them to the last Extremi-
 “ ties. We ordain the *Provost* ... that
 “ at the Instant he receives this present
 “ Order, he send them immediately
 “ and without Delay, to the first *Exempts*
 “ or *Attendants* which are near him,
 “ to be with the said *Sieurs* ---- and hin-
 “ der them from coming to Violence,
 “ and not to leave them till it be other-
 “ wise order’d by the Governour or the
 “ King’s Lieutenant, or in their Ab-
 “ sence by *Messieurs* the *Mareschals* of
 “ *France*. Given at our Castle of ----
 “ the Day and Year.

Guard may likewise be sent, whether the Governour or the King's Lieutenant be present or not, when there is Danger in deferring it. It is likewise to be remark'd that to Persons of Quality, instead of a Guard, an Exempt ought to be sent.

The Gentleman in Commission ha-
 ving sent this Order to appoint a Guard,
 he ought likewise to give Advice of it
 to the Governour, or to the King’s Lie-
 tenant of the Province, if they are
 present, or in their Absence to *Messieurs*
 the *Mareschals* of *France*; together
 with all that has pass’d on the Quarrel:
 And if the Gentlemen in Commission,
 or one of them cannot on good Conside-
 rations come to the Governour or the
 King’s Lieutenant, they shall advertise
 them of it, that one or the other may
 let them know how they should pro-

F 3

ceed

ceed in it, and whether thy should
 summon the Parties before them, or
 still continue their own Interposition
 to put an End to the Business by some
 Accommodation.

*Letter of Advertisement to the Go-
 vernour, or the King's Lieutenant,
 concerning the Setting a Guard over
 the Gentlemen who have quarrel'd.*

MY LORD,

MESSIEURS N... and N... having
 " quarrel'd upon such a matter,
 " I have caus'd to be signify'd to them
 " a Prohibition of Enterprizing any
 " thing against one another by way of
 " Duelling; and as I have been in-
 " form'd that this would not suffice to
 " hinder them from it, but that they
 " design to fall on one another where-
 " ever they meet, I have sent a Guard
 " for each of them to be near their
 " Persons till I could give you advice
 " of it, and I have summon'd them to
 " come before you on such a day, to
 " have

“ have their Difference decided, I send
 “ you the two Orders which have been
 “ signify’d to them by the *Provost*
 “ resident in such a place, as you will
 “ see by his *verbal Process* here annex’d,
 “ &c.

If there be any Inconvenience in referring them to the Governour or the King’s Lieutenant, he shall give them advice of it by the same Dispatch, and propose to them whether they will be pleas’d that he should continue his Interposition to reconcile them, that is to say, if the Parties consent to it, for if they will be judg’d by the Governour, the Gentleman’s Office ceases.

After the Gentleman in Commission has caus’d Prohibitions to be signify’d and sent a Guard to the Parties, if the Governour and the King’s *Lieutenant* are absent, he may be Judge of the Difference in that case.

First, Either the Parties appear before him and consent to refer themselves to his Judgment.

Or *Secondly*, They will neither of them submit to his Orders nor obey.

Or *Thirdly*, One of the Parties appears and will submit to his Judgment and

the other fails and will not yield to it.

As to the First Case, if both the Parties will submit to his Decision, he shall oblige them to come before him on the appointed day, and shall hear them one after another, without Passion. And after having consider'd the Cause, if the Affair be difficult and of importance, having call'd their common Friends to it, he shall draw up the terms of Reconciliation in Writing.

A Form of Reconciliation.

“ **W**E N. N. appointed by Mes-
 “ sieurs the Mareschals of
 “ *France* by Commission bearing date--
 “ after having heard the Sieurs... on
 “ one Side, and the Sieurs... on the
 “ other by word of Mouth, having
 “ maturely deliberated upon all their
 “ Contestations with the Sieurs N. and
 “ N. common Friends to both Parties,
 “ whom we call'd for that End; and
 “ having examin'd all the Circumstan-
 “ ces of it, we have decided, that as to
 “ what regards the Point of Honour
 “ Sieur

" Sieur such a one shall do so and so
 " with regard to Such a one ; and that
 " as to what concerns the point of In-
 " terest which relates to the point of
 " Honour, such a one shall do so and so,
 " (Note that the Parties ought to make
 " reciprocal Articles.) We have next ex-
 " hortet them to forget what has pass'd
 " between them, after having made
 " them embrace one another, and pro-
 " mised reciprocally never to demand
 " any thing of one another by way of
 " Duelling, directly or indirectly. Done
 " at our Castle day and Year
 " Signed

If after this Decision one of the Par-
 ties or both do not acquiesce in it, but
 desire to be refer'd to Messieurs the
 Mareschals of *France*; in that Case the
 Gentleman in Commission shall cause
 an Order to be signify'd to them to ap-
 pear at such a time (allowing them
 sufficient delay) before Messieurs the
 Mareschals of *France*, to whom he
 shall send both the Agreement and all
 the Orders which he has caus'd to be
 signify'd to the Parties to bring them to
 it. And he shall advertise them by an
 Express of all that he has done, of the
 principal

principal Motives which he had to terminate the Agreement on such and such Conditions, and shall send the whole to the Senior Mareschal of *France*, or to the Secretary of the Mareschals when there is one Establiſh'd. And this is as far as the Gentleman in Commission ought to proceed, unless it happens that Messieurs the Mareschals of *France* remit the Affair back again to him.

If both the Parties do not submit to the two first Orders and Prohibitions, and do not make their Appearance, either they have a Lawful Excuse for it, or they have not. In the first Case, if they desire a farther Delay, that they may appear upon the Summons, it ought not to be refus'd them if it be Just.

But if they have no Excuse, the Gentleman in Commission shall give immediate Advice of it to the Mareschals of *France*, to make them obey on pain of the Penalties enjoyn'd by the Eighth Article of the Edict of 1651, and by Article Sixteenth of the Regulations of *Messieurs* the Mareschals of *France*.

ORDER.

ORDER.

The *Sieur N----* Commission'd by
Messieurs the Mareschals of France.

“ **O**N the Account which has been
“ transmitted to us of the *Verbal*
“ *Procefs* drawn up by the *Provost* of
“ ---- of his Diligence in signifying
“ our Prohibitions to the *Sieurs N-* and
“ *N--*, and summoning them to ap-
“ pear before us on such a Day to be re-
“ concil'd upon their Difference, nei-
“ ther one nor the other having com-
“ ply'd with the said Order, the *Provost*
“ of such a place, that summons them
“ for the second time, or for the third
“ (if there are two preceeding Orders) to
“ appear before us on such a Day,
“ and shall signifie to them, that on
“ Default of submitting to our Order
“ on the appointed Day, we shall
“ caule them to be proceeded against
“ by Messieurs the Mareschals of France,
“ according to the utmost Rigour ex-
“ press'd in Article VIII. of the *Edict*
“ of

“ of 1651, and of Article XVI, of the
 “ Regulations of *Messieurs* the Maref-
 “ chals of *France*. And the said *Pro-*
 “ *vost* shall certifie us of his Diligence
 “ and return us his *Verbal Procefs* well
 “ attested, Given at our Castle of
 “ ---this ---Day and Year--- sign’d.

If one of the Parties made his Ap-
 pearance, mention should be made of it
 in the abovesaid Order, and he only be
 summon’d who did not appear, which
 is the third Case before remark’d.

But if the Gentlemen continue in
 their Disobedience, the following Or-
 der must be made.

O R D E R,

The Sieur N. Commission’d, &c.

“ **W**HEREAS notwithstanding
 “ our Orders of such and such
 “ a Day, with the *Verbal Procefs* of the
 “ *Provosts* of N--- as they have been
 “ signify’d to the Sieurs N-- N-- the
 “ said Sieurs continuing in their Dis-
 “ obedience

“ obedience. (*It would be well to remark if*
 “ *there is any aggravating Circumstance,*
 “ *as if they have enterpris'd any thing con-*
 “ *trary to the Prohibitions, or have broke*
 “ *from their Guards.*) We command
 “ them to appear before Messieurs the
 “ Mareschals of France in such a time,
 “ that Proceſs may be made against
 “ them, as well for the Reconciliation
 “ of their Quarrel, as for the Punish-
 “ ment due to their Disobedience, ac-
 “ cording to Article the VIII. of the
 “ Edict of 1651, and the XVI. of the
 “ Regulations of the said Mareschals:
 “ And the Provost of such a Place, his
 “ Lieutenant, Exempts or Attendants,
 “ shall signifie the present Order to
 “ to them, or at the Place of their A-
 “ bode, and shall bring back to us their
 “ Verbal Proceſs to be immediately sent
 “ to Messieurs the Mareschals of France.
 “ Given at our House of --- on --- Day
 “ and Year.

If there has been any Violation of
 the Guards, the Archers, Verbal Proceſs
 of it must be sent with the Order join'd
 to it, and a Certificate from the Gentle-
 man in Commission, of the Day on
 which he made the Guard be plac'd, to
 which

*For the
 Payment of
 the Guard,
 the Gentle-
 man in
 Commission
 must send
 his Order
 for placing
 the Guard*

with his
Certificate
of the Day
on which it
was plac'd,
to send the
whole to the
King's At-
torney of the
Mareschals
Court, that
he may fix
the rate of
their Pay,
to be rais'd
on their
Effects on
whom they
were plac'd.

which he must join a *Dispatch* to give
Advice of the whole to *Messieurs* the
Mareschals of France.

LETTER

To *Messieurs* the Mareschals of France,
to give them Advice of what is a-
bove said.

MY LORDS,

TO discharge the Commission
which you did me the Honour
to send me on such a Day and Year,
I have us'd all my Endeavours to
prevent and hinder the Consequen-
ces of a Quarrel, which has happen'd
between such and such a one, and
you will see by the Order here annex-
ed, by the *Verbal Process*, and the Cer-
tificates, that I have omitted nothing
to hinder them from fighting, and
to oblige them to appear before you
to be determin'd on their Difference:
But as all this Diligence has been
to no purpose by their Disobedience,
which if it should remain unpun-
ish'd

“ nish’d would give a great Scandal to
“ all the Province, we have caus’d them
“ to be summon’d to appear by such
“ a time before you, to be Judg’d as
“ well on the said Quarrels, as on the
“ Punishment due to their Disobedi-
“ ence. This is what I thought my
“ self Oblig’d by the Duty of my Com-
“ mission to give you advice of, that
“ you may interpose your Authority to
“ make them obey. Assuring you
“ that I shall always continue to act
“ with the same Dependance, and with
“ the Respect due to you, from &c.

The said Commission’d Gentlemen
shall give an Account every Month by
a Letter adress’d to the Governour of
the Province, of all the Quarrels which
they have reconcil’d, and of those which
they could not reconcile, and which they
have refer’d to the said Governour, or
in his Absence to the King’s Lieutenant.

And if it happens that any of the Com-
mission’d Gentlemen are absent or sick,
they shall advertise him who is Com-
mission’d in the same Diocess with them,
that he may take care of their District.

And as his Majesty has newly Com-
manded, by an Act of his Council,
that

that the Mareschals Provosts of the Province shall not henceforward be paid, but on the Certificates of the Governour of the Province, the said Commission'd Gentlemen shall take care to employ them on all the Occasions in which they shall have need of them, and they shall not grant them the said Certificates of Service, which are necessary for their obtaining that of the said Governour of the Province, if the said *Provosts* have not actually serv'd and done the Duty of their Charge on the occasions that have offer'd.

The Governour's Letter

To the Commission'd Gentleman, to accompany the Commission of Messieurs the Mareschals of France, with his Appendix.

S I F,

“ YOU will see, by the Commission
 “ of Messieurs the Mareschals of
 “ France, and by my Appendix, that
 “ you

“ you have been chosen to take care
“ of reconciling and putting a stop to
“ the Quarrels which may happen a-
“ mong the Gentlemen of your Dio-
“ cese; I desire you to execute it pun-
“ ctually, conformably to the Instru-
“ ction which I send you, and to the
“ Edicts and Regulations of the
“ Mareschals of *France*, which you
“ will find hereto annexed : and in
“ case your Affairs should oblige you to
“ leave your District, you shall give
“ Advice of it to the nearest of the
“ Commission’d Gentlemen, that
“ they may take care of it in your
“ Absence and supply your Failure.

“ I assure my self that on this Oc-
“ casion you will give Proofs to his Ma-
“ jesty, of your Zeal for his Service,
“ in causing his Edicts to be punctu-
“ ally executed. To which I exhort
“ you, and to believe that I am, &c.

B

APPEN.

APPENDIX

Of the Governour of the Province to the Commission of the Mareschals of France.

[*The Name and Quality of the Governour of the Province must be set down, and afterwards.*]

“ **T**O all who shall see these pre-
 “ sent Letters, Greeting. We
 “ having seen the Commission of
 “ the Mareschals of *France*, Sign’d
 “ and lower . . . and Seal’d . . .
 “ . . . by which and for the Causes
 “ therein contain’d the said Mareschals
 “ appoint Monsieur N. in the Diocese
 “ of . . . to receive Information of the
 “ Quarrels which may happen among
 “ the Gentlemen or others of his Ma-
 “ jesties Subjects professing Arms; and
 “ after having receiv’d them, to send
 “ them express Prohibitions of demand-
 “ ing Satisfaction of one another by
 “ way of Duelling, directly or indirect-
 “ ly, under the Penalties mention’d in
 “ the last Edicts, and even to order them
 “ a Guard to hinder the said Duelling:
 “ And in the Absence of the Mareschals
 “ of *France*, of us, and of the King’s
 “ Lieutenants General of the Province,

“ to

" to summon before him those who
 " have any Quarrels touching the
 " Point of Honour, to hear them and
 " to judge them with full Power, con-
 " formably to his Majesties Edicts and
 " to the Regulations made by the said
 " Mareschals the 22th of *August* 1653,
 " upon the several Injuries and Satis-
 " factions of Gentlemen; the said Mes-
 " sieurs Commanding all Provosts,
 " Sub-Bailiffs, Vice-Seneschals, Crimi-
 " nal Judges of the Short Robe, to
 " obey him readily and faithfully, on
 " Pain of being suspended from their
 " Employments, and depriv'd of their
 " Salaries, as is more amply specifi'd
 " by the said Commission. We, desiring
 " to contribute with all our Power to-
 " ward repressing the Disorder of Duel-
 " ling, have as far as lies in us, Com-
 " mission'd, and do Commission the
 " said *Sieur N.* in the Diocese of . . . to
 " take and receive Informations of the
 " Quarrels which may happen among
 " the Gentlemen and others professing
 " Arms, and after having receiv'd
 " them, to send them Prohibitions of
 " requiring any thing from one an-
 " other in the way of Duelling; and
 " afterwards, in the absence of the

“ Mareschals of *France*, of us, and of
 “ the Lieutenants for the King in the
 “ said Province, to bring before him
 “ those who have a Quarrel touching
 “ the Point of Honour, to hear
 “ and to judge, them with full Power,
 “ according to the King’s Edicts, and
 “ the Regulations made by the said
 “ Mareschals on the 22th of *August*
 “ 1653. And to look to the Execution
 “ of our Order for hindring such Per-
 “ sons to bear Arms who are not of the
 “ Quality requir’d, or who have not
 “ a Permission for it from us, or from
 “ the King’s Lieutenants in our Ab-
 “ sence. Enjoyning all Gentlemen
 “ and others Professing Arms, to ac-
 “ knowledge the said *Sieur N.* in this
 “ Quality, and to obey him touching
 “ and concerning the above said Cases,
 “ on pain of the Punishments express’d
 “ in the King’s Edicts; commanding
 “ all *Provosts*, *Bailiffs*, their *Lieute-*
 “ *nants*, *Exempts*, *Greffiers* and *Archers*
 “ punctually to Execute all the Orders
 “ of which the said *Sieur N.* shall
 “ give, to hinder the Consequences of
 “ those Quarrels which happen in his
 “ District; and to make all the re-
 “ quir’d and necessary Significations

“ to

“ to feize on those who disobey the
“ King’s Edicts, when they are order’d
“ so to do by the said *Sieur N.* for the
“ Execution of our said Order, and of
“ that against bearing Arms; and in
“ general, to do all necessary Acts for
“ the Execution of the said Commis-
“ sion; which we command the Sene-
“ schal or Bailiff of.. or his Lieutenant
“ in the said *Court* to register,
“ that they may have recourse to it
“ in Case of need. Given at.... the
“ day and year.

INSTRUCTION

For the Captain of the Guards.

I.

HE ought to look on his Employment in a Christian Spirit, and consider upon this, that it is the chief Means which God will make use of for his Sanctification; and that to work out his Salvation, he ought likewise to labour for that of those Persons who are subjected to him. To this he ought to give all his Application, and not to content himself with prescribing good Orders for his Company, but he must also make them be put in Execution; and an Account be given to him from Week to Week, and even from Day to Day, on Occasions where it may be necessary; for otherwise all Regulations serve only to the Condemnation of those who make them, if they neglect to have them executed.

II.

II.

HE must not receive any Trooper who is not a Catholick, for any Consideration whatsoever; and before he gives the *Bandoleer* to those who are presented to him, he must inform himself as well as he can of their Manners, that he may not receive any notoriously Vicious. But especially he must never receive any one of those who desire to enter themselves in the Troop only to escape Justice, and shun the Punishment of their Crimes. For this he ought to inform himself before he takes a new Trooper, whether there is any *Judgment* or *Decree* against him, in which Case he shall not receive him, unless it first appear that he has clear'd himself. And if he discovers that the said Trooper has not told him the Truth, he shall immediately cashier him. Neither should he receive any of those Knaves who only seek the Refuge of the Troop, that they may not be forc'd to pay their Creditors.

G 4

III.

III.

HE shall not suffer any Swearers, or Blasphemers, or any Persons convicted of Debauchery with Women, or any who are given to Quarrelling or Fighting; so that those who after their Reception are convicted of having any Commerce of Impurity, or of having fought a Duel, shall be Cashier'd without Remission; and as to Swearers and Drunkards, he shall chastise them with some Punishment for the first time (as retrenching some part of their Pay, which he shall bestow on the Poor) but when he perceives they make a Habit of it, he shall cashier them.

IV.

HE shall carefully take heed that every one live upon his Pay, and that they do no Violence either in executing their Orders, or at their Inns; and if any one is convicted of it, he shall immediately oblige him to make Restitution of what he has taken, and then he shall cashier him.

V.

IN the Favours which he may have Power to do for those of his Company, he shall always prefer the most Virtuous.

VI.

HE should particularly recommend to them to execute their Orders with an entire Fidelity, not yielding to the Prayers and Promises that may be made by any Person to defer, enlarge or diminish what is contain'd in the Orders of which they have the Execution. Aboye all, he should charge them always to make exact and faithful *Verbal Processes* of what has pass'd in the Execution of their said Orders without favouring any one; and if they are found Faulty on this Point, they shall be put in Prison for some time, and then cashier'd.

VII.

HE shall charge the *Exempts, Brigadiers*, and other Officers of the Troop,
to

to cause the Sundays and Holy-days, and the Fasts commanded by the Church to be observ'd by those who are under their Charge.

VIII.

HE shall take care that they go to *Confession*, and to the *Communion* at *Easter*, and shall even have them exhorted to do it oftner, according to the Facility which the Place where they sojourn, or their Employments may give them for it. He shall endeavour likewise to procure them Instructions and Instructors, whether by addressing himself for this to the *Grand Vicars* of the Places where they are, or to the *Curates*, or in their Absence, to some Religious Order ; that those of his Troop may not only know what they ought to believe, but also what they ought to do, and what they ought to avoid. He shall procure the same Instruction for their Servants, and charge the Masters not to take any that are Vicious, and to turn away those who are found to be so.

IX.

IX.

HE shall reconcile Quarrels and Enmities among them, and not content himself with putting an end to them, but likewise endeavour to make a Reconciliation truly Christian.

X.

In fine, he shall do them Justice in all things, not favouring one in prejudice of the other, but having respect First to Virtue, Secondly to natural Talents, to Merit, to Service, and to their Seniority in the Troop.

XI.

HE shall take care that in his Absence, the *Lieutenant*, the *Ensign*, the *Exempts*, and the *Brigadiers*, practise these Maxims and these Regulations with Exactness.

XII.

HE shall endeavour to have some trusty Person in the Troop to observe and

and advertise him faithfully if the Subaltern Officers acquit themselves of their Duty.

RULES. *for a Regiment of Foot:*

I.

THE Colonel, Lieutenant Colonel, or other Officer who commands the Regiment in their Absence, ought not to make use of the Command he has over the Regiment, to draw any Advantages from the Places through which they pass on a Rout, under pretence of the Right of a Commander, or for any other Consideration whatsoever; nor to quarter in any other Places but what are mark'd out and determin'd by the King's Order; and ought strictly to see that the Soldiers of the Regiment do not go out of the way on their Rout to pillage the adjacent Places.

II.

II.

LET him chastise, in an Exemplary manner, all those who have thus gone out of the way during the March, and those who have exacted any thing of their Landlords but what is determin'd for them by the King's Order, and let him put into the Hands of the *Intendant* of Justice for the Province those who are found convicted of having robb'd and pillag'd, that he may cause Justice to be done for it.

III.

LET him never suffer any Women to be with the Regiment, under pretence of being Sutlers, or Washers, or Servants; and let him cashier the *Sergeant*, *Corporal*, or *Soldier*, who would not part with or turn them off, when they have been duly advertis'd of it by their Officers.

IV.

LET him inform himself exactly, as soon as he comes to the place where
the

the Regiment is quarter'd, if there are any Quarrels among the Subaltern Officers, and let him immediately reconcile them, declaring from the Governour of the Province to those who fall again into these Faults, that he shall be oblig'd to inform him of them, and that he will infallibly break them if they do not alter their Conduct. Let him reconcile those which are among the Soldiers of the Regiment, and let him punish, with all the Severity requir'd by the King's Orders, those who have fought with one another.

V.

LET him not make any Agreement for the Regiment in one or more Places where he is in Garrison. Let him exact nothing beyond what is imply'd in the King's Order, neither let him suffer any of the other Officers to do it for his Company in particular, on pain of making Restitution himself of what shall have been taken or exacted, in case he does not advertise the Governour of the Province of it.

VI.

VI.

LET him take care that the Officers follow the King's Regulations for the Duty and the Residence of the Captains, as they shall be prescrib'd by the Orders which are sent to the Regiment for that End. And that the Soldiers may not commit any Violence at their Landlords, and do not misuse them either by beating them, or hindring them from Attending their Work or their Business. Every one of the Captains are order'd to leave at least one Subaltern Officer in each Company to answer in his own Name for the Disorders which are done in it, and by Deduction and Retrenchment of his Allowance for Winter Quarters, if he has not taken care of it as soon as the Disorder happen'd.

VII.

LET the same Commander give order that no Soldier go out of his Quarters without leave from his Officer, which may easily be done, whether the Regiment is Quarter'd in one place or
in

in feneral ; since there is always an Officer who commands them. Let him also make the *Taptow* be beat every Night betwixt eight and nine a Clock, and let him make known to the Soldiers that those who are found rambling about the Streets after the *Taptow* is beat, shall be Punish'd

VIII.

IF the Company is Distributed by small Numbers into Divers Places, he shall give order that the Officer who Commands the Company go and inform himself from time to time of the Manner in which the Soldiers of his Company live, and whether they pay at their Landlords for the Provisions they have there, that he may oblige them to do it if they have fail'd in it. In default of doing which he must answer for it in his own Name.

IX.

ON any Change of Quarters which happen by Order from the King, of the Lieutenants General, or of the Intendants of the Province, each Commander of the
the

the said Quarters shall be oblig'd to write to the Governour of the Province, the Place where he is, the Strength and Condition of the said Place, in what District it is, and how far from some known and considerable Town; together with the Regulations which have been given him by the King, by the Governour, or by the Intendant, for the Subsistence and Maintenance of his Soldiers.

X.

EACH of the said Commanders shall send every two Months an account of the Review of the Companies under his Command, and shall let him know if the Soldiers behave themselves conformably to his Majesties Orders, if there is no Disorder in their Quarters, if there has happen'd no Murders, Duels, Assassinations or Violences, since the last news he sent of them, and in Case any have happen'd, and that the Governour hear of it from other hands than from the said Commanders, they shall answer for it in their own Name.

H

XI.

XI.

IN fine let the said Commander and the other Officers do in general all that they can to prevent any Disorder, and let them follow exactly the King's Orders, not doing any thing contrary to them.

O R D E R

For the Officers appointed to see to the Execution of the Orders of Justice upon Raising the Gabelle, and to oppose any Tricking or Fraud.

I.

THE Officer shall take care that the Brigadiers and Troopers who are under his Conduct do not lead a loose and scandalous Life, that they do not Swear and Blaspheme they Holy Name of God, and that they do not commit any Disorder in the Places where

where they are sent by the said Officer to assist in the Executing the Orders of Justice on the *Gabelle* of the Province.

II.

HE shall take a most particular care to inform himself if the Brigadiers and Troopers pay exactly for all the Provisions and Provender they take for themselves and their Horses, in the Places whither they are detach'd by him; and particularly in the Villages where they are Quarter'd, and where by the greatnes of their Numbers they be Masters: and in case he finds any of them have not paid all they have taken for Subsistence, in all the places where they sojourn, or where they have pass'd, he shall not fail to stop their Months Pay, to discharge out of it what is due to the Landlord who furnish'd them, and in fine he shall strictly see that the Troopers do not commit the least Disorders, it not being just or reasonable that even for any Consideration whatsoever he should suffer the said Troopers to oblige the Community where they are Quarter'd,

to alter the Rates of Provisions for them, to exact any thing of the Community by way of gratification to get themselves Exempted from being Quarter'd upon, or on pretence of free Quarters, or for good maintenance: the said Officer being very strictly oblig'd to take a most particular care of it, on pain of answering for it in his own Name, and of paying himself what has not been paid by the Troopers he Commands.

III.

HE shall likewise hinder the said Troopers from making use of the Governour's Livery to assist in any Violence or to do Wrong or Displeasure to any Person. He shall most expressly forbid them to meddle directly or indirectly with any other affairs than those of the Farm of the *Gabelle*, according to the particular Order and Instruction which shall be given them for it by him, that they may not extend their Commission to things that do not belong to it, and that the Livery be not expos'd.

IV.

IV.

HE shall besides particularly forbid them to concern themselves in Accompanying any Bailiffs or Serjeants in the Execution of Judgments, Sentences or Decrees, which they may be Charg'd with by the Court of Justice, unless they have particular Orders for it; and in case the said Troopers fail of Executing what is abovesaid he shall chastise them, and advertise his Caprain of it, that it may be taken care of by him.

V.

AS the intention of his Majesty is that by the said Detachment of the Troops the unlicens'd Selling of Salt, which was heretofore Customary in the Provinces, may be hinder'd, and that they see to the Execution of the Sentences of the Council of the Courts of Aids, and of the other Orders of Justice given by those who are appointed to overlook that affair; the Governour shall expressly enjoin the said Officer to use his utmost care for Preventing the said unlicens'd Selling of Salt, and for

this End to detach such a Number of his Troopers as he shall judg fit, into the passages of Transport, according to the Advice and the Memoir which shall be sent him by the *Farmer General* of the *Gabelle*, or by those appointed by him, to apprehend and seize the unlicens'd Sellers of Salt, to be deliver'd afterwards into the hands of the Ordinary Judges Establish'd by his Majesty upon this matter, to be judg'd according to the rigour of the Ordinances and Regulations of the *Gabelle*; and likewise to see the Execution of the Decrees and Judgments which are made by his Majesties Council and by the *Courts* of Aids on that Subject, and all others of that nature: with this order however always to make the last Decrees of his Majesty's said Council and the last Decrees of the said *Courts* of Aids to be put in Execution, whenever they have not been interdicted by his Majesty, and particularly those which have been peremptorily given.

VI.
the highest care for preventing the
the unlicensed selling of Salt, and for
this

VI.

AND in case any Contest should happen upon the last Decrees which may have been obtain'd at the Council, or at the Courts of *Aids* on the Affairs of the said Farm of the *Gabelle*; and that the said Officer foresees some Perplexity in the Execution by the Contrariety of Decrees, he shall not fail to repair immediately to the *Intendant* of the said Province wherever he is, to know how he ought to behave himself in the Affairs that may happen, of which he shall not fail also afterwards to inform the Governour of the Province, whose Orders he shall expect, and in the mean time he shall execute by Provision what the said *Intendant* shall have prescrib'd, it being above all things forbidden him to oppose by any Violence the Execution of any Decree, even tho' it should be contrary to those which himself has caus'd to be executed.

VII.

IN fine, he shall take care to make no ill use of his Livery, not to yield in any manner to the Farmers of the Gabelle, when they would exact any thing of him against the Order of Justice; and not to suffer the least Violence to be committed under the Name and Authority of the Governour of the Province in all the Extent of his Government, particularly by the Guards under his Command, for which he shall be accountable to him in his own Person, Given at, &c.

For

For the Guards

Who are commanded to march to the Entrance of the Line of the Magazines upon the Road, by which several Companies of Foot are to pass in or out to relieve those who march out of the Garrisons of the Province, or who pass by the said Places where Magazines are kept, to go elsewhere as they are commanded by his Majesty.

I.

THAT Officer of the Guards who shall be commanded to be at the Entrance of the Line which begins with . . . shall oblige the Companies who enter into the Province by the said Line, to muster before him, in case there be no Commissary of War sent by his Majesty to make the said Muster, or to accompany the said Troops.

And

And after having made an exact Review of the Officers and Soldiers present and effective, he shall give a Certificate of it to the Officer who commands the said Company, and shall take care to oblige the *Consuls* to furnish them their Allowance in *Specie*, conformably to what is express'd in the Order of the *Intendant* of the Province, of which a Copy must be given him to serve him for a Rule.

II.

HE shall send by a sure Hand on the same Day, or the Day after having made the Review to the *Consuls* of the four following *Estappes*, Certificates of the Review he has made, in which shall be exactly comprehended the number of Officers and Soldiers present and effective which have been muster'd, that they may furnish them their Allowance, as it is commonly appointed by the abovesaid Order of the said *Intendant*; without augmenting or diminishing their Number.

III.

And

III.

IF it should happen that any particular Inhabitants of the Province which the said Companies go out of, before they go into another, should follow them, to retrieve what may have been taken from them by the Soldiers in their March, he shall endeavour to make them restore it, after being certified as far as may, whether their Complaints are true or not; and in case the Soldiers or their Officers should make a Difficulty of doing Justice to the Plaintiffs, he shall tell them to go forward and complain to the Governour of the Province, who shall oblige them to do Justice before the said Companies go out of his Government.

IV.

AS it is almost certain that the Companies which are to take the same *Rout*, will not pass but at some Distance of time from one another, the Guard that is at the Head of the Line must accompany them to the fourth *Estage* of the he said Line, and from Day to Day
take

take care to make them be receiv'd and lodg'd conformably to the King's Order and to that of the Governour of the Province. He must see that they be exactly supply'd with the Provisions and Forage enjoyn'd by the Order of the said *Intendant*, and likewise oblige them to pay the *Consuls* of the said City in proportion to the said *Billets* which they have receiv'd from them, as they have been regulated by the said Order.

V.

AND if it should happen that the Officers or Commanders of the said Companies make any Difficulty of paying what is determin'd by the above-said Order, or that they commit any Disorder whether in the Town-House Market Places, or at their Landlords in those Parts where they are lodg'd, the said Officer shall draw up his Verbal Process of it, and send it immediately to the Governour of the Province, that it may be taken care of as shall be found reasonable.

VI.

VI.

IF the said Officer doth not find one of his Companions at the fourth *Estappe*, whither he has Orders to go to conduct the abovesaid Company out of the Province; he shall send to the *Consuls* of the remaining *Estappe* within the Bounds of that Province, the State of the Review of the said Company, that they may be advertiz'd of it; after which he shall return to the Entrance of the Line, till the Companies contain'd in his Register are pass'd or re-pass'd.

VII.

THE said Officer shall send every Week to the Secretary of the Gouverneur of the Province an account of the Musters which he has taken of the Companies, of the Strength and Condition of the Soldiers; if they are able Men, and he shall inform him of what has pass'd in the Passage of the said Companies that the Gouverneur may be inform'd of it by him. Given at

For

For the Consuls.

I.

THEY shall hinder any Person convicted of a Crime from settling in the City, and in case there are any such, he shall see to the Execution of the Decrees of Justice which have been given against them.

II.

They shall take care to make the Sundays and Holy-days be observ'd in their City, and to hinder the Shops from being open'd on those Days, and in case there are any Persons who refuse to obey, they shall make Information be given of their Trespas, that they may be criminally prosecuted at Law.

III.

III.

THEY shall oblige those of the pretended Reform'd Religion to take off their Hats when the Sacrament is carried to the Sick, and in case of Contravention they shall give Information of it, and immediately prosecute the Guilty whether for the Matter above-nam'd, or any Irreverence or injurious Words which they may speak against the Ceremonies of the Church.

IV.

THEY shall take care to hinder those of the pretended Reform'd Religion from doing any violence to such as are converted; and shall oppose all Menaces and ill treatment which they would give to those who are on the point of abjuring their Religion, and if it should happen to be any of the chief of the said pretended Reform'd Religion who countenance it, they shall immediately give notice of it to the Governour of the Province, that he may Support them with his Authority. And that those things which respect
the

the Glory of God and his Service may be done in the City with the greater facility, they shall likewise carefully see to the Execution of the Ecclesiastical Ordinances of the Archbishops and Bishops; and when they cannot make them be Executed by their own Authority they shall Advertise him of it, that he may use his power in such a case.

V.

BESIDES the opening of Shops and Trardesmens working on Sundays or Holy-days, which they are to hinder; they shall likewise take care that there be no labouring in the Fields, no driving of Carts, and that no Commodities be publicly expos'd to Sale.

VI.

ABOVE all they shall take care that no new Impositions be made without exprels Orders from his Majesty, and that the Publick Money be Employ'd, to those Ends for which it is design'd without suffering it to be otherwise diverted;

VII.

THEY ought to be very Severe in Suppressing scandalous Places, and in Punishing Persons of an ill Life.

VIII.

AS in all good and well govern'd Cities, it is customary to nominate a sufficient Number of Persons of Probity to assist them in the Functions of their Charge, they shall chuse such Persons as they judge to have the most Probity, and whom they think most inclin'd for the Good of the Community, that by this means they may all together re-establish good Orders in the City, by reforming all the Abuses which they know to be Prejudicial to the Publick Good, as well against Bakers, Butchers, Hucksters and Artisans, as against other Persons subjected to their Government.

I

IX.

VII.

IX.

LET the said Consuls chuse such Procurators of Hospitals, as are Zealous for the Service of G o d, who shall take care that the Hospitaler Monks and Nuns perform reciprocally the Articles specify'd in the Contracts of Establishment, that are confirm'd by the General Council of the Cities, requiring them to give a Yearly Account of their Administration to the Auditors nominated by the Committee.

X.

LET them be careful to remedy the Disorders which are committed in the night by those who ramble about the Streets, forbidding any one to walk about the Streets at that time, after the Taprow is beat, at a certain hour that shall be fix'd; after which they shall cause all those to be Punish'd who are found there without a Flambeau, Lanthorn or other Light.

XI.

XI.

XI.

LET them be careful to Establish for a Guard of the City Gates faithful and honest *Porters*, who may hinder Ramblers, Rogues and Vagabonds from coming into it. Let them forbid them to give Cards to play there on Sundays and Holidays during Divine Service, and in case of Contravening, let them take care to Punish them severely; let them likewise hinder any one from playing in the Markets and Publick places on the said Sundays and Holydays in the time of Divine Service.

XII.

AND as upon the Festivals of those Saints which the several Trades have taken for their Patrons, Debauches are committed which give great Scandal to the Publick, and tend to the great Dishonour of God; contrary to the true End of the Institution of Festivals, they are expressly commanded to hinder such Debauches and Scandals.

I 2

XIII.

XIII.

THEY shall carefully see to the Execution of the King's Ordinance against the Captains of the Youth, and shall hinder them from chusing any more. And in case the Youth of the said City should contravene, they ought to be severely Punish'd.

XIV.

WHEN the Levying of the Taille has been adjudg'd, they shall hinder the Overplus requisite to make up the twenty-pence *per Livre*, from being impos'd, but let it remain for the advantage of the Publick.

XV.

WHEN the Troops pass thro or sojourn in the City, they shall order their Quarters more exactly than their Predecessors have hitherto done; so that the Troopers may not remain in the Streets great part of the Night, as it has often happen'd, and that there may be no Disorders betwixt them and the Inhabitants.

XVI.

XVI.

THEY shall take care likewise not to burden the Poor in quartering the Soldiers, but to distribute them to every one with Equality, so that each may have his Share of the Inconvenience in his Turn, excepting those who are exempted by their Character, or by their Office; and they shall carefully look to the Registering of the Billets which they give.

XVII.

ABOVE all things, they shall cause the Blasphemers of the Holy Name of God, to be punished according to the Rigour of the Ordinances.

XVIII.

AND in fine, they shall take care in general to remedy all the Faults and Abuses which they know to be already establish'd, or to be daily gaining ground in the City; and shall oppose them with all their Authority. Given

At the City of London.

I 3

For

For the Commissioner who is sent to the Synods of the Reform'd Religion.

I.

THE Commissioner shall come on the Day assign'd, and he shall give those who compose the Synod to understand, that it is the King's Intention, that his Subjects of the pretended Reform'd Religion, should live in Peace and Quietness conformably to the Edicts which have been granted them, so he does not intend that they should attempt to make any Innovation, but that they should submit with respect to the Orders which shall be given them from his Majesty.

II.

IT is his Majesty's Desire, that he should see that the Synod last but eight Days, not suffering it after the said time is pass'd, to remain assembled without having a particular Permission for it from his Majesty, or from the Governour of the Province.

III.

III.

NO Person of the Province can be sent nor have Entrance to the said Synod who is not actually of the Consistory of the Place which has deputed him, and who does not actually reside in the said Place; and in case any one comes thither on pretence of giving an Account there of some Commission, he cannot remain in the Synod to have any Vote there.

IV.

HE cannot hold any Conferences but in the Synods, and during their Session, according to the Decree of the Council of State of the Fifteenth of December, 1660. and the General Act of Regulation made the Fifth of October, 1663.

V.

HE must not suffer any Proposition to be made contrary to his Majesties Service, nor any Doctrine or Maxim to be establish'd, but in conformity to

what has been allow'd to those of the Reform'd Religion, in consequence of their Confession of Faith.

VI.

FOR this end he must regulate with those of the Reform'd Religion, the time of holding their Synods, and Conferences at different Hours, that he may be present at all the Assemblies that are made, not suffering any to be held but in his Presence.

VII.

IF it should happen that any Proposition be made there, contrary to the Edicts and Declarations of his Majesty, to the Acts of his Council, and to this present Instruction, he shall forbid them in the King's Name to go any farther, and in case they do not yield to him, he shall draw up his Verbal Process of it, in which he shall mention those Persons that were Authors of the Disobedience, that they may be responsible for it in their own Names.

VIII.

VIII.

HE must not suffer them to have any Communication from Province to Province ; and let him make known to the Synod that his Majesty expects that the Prohibitions made by the Commission sent by him to preside in the Synod should be submitted to, and in case of refusal, that he has Orders to make the Moderator, the Assistant, and others who compose the Table responsible for it.

IX.

HE must take care that the Acts made *October* the 5th 1663, for the Regulation of the Synods, be read in his Presence, that the Execution of them may be conform'd to in what concerns General Matters,

X.

HE shall take care that the Synod do not order any Place to be serv'd by Ministers not belonging to it ; but that they assign to each of the said Ministers

sters the Place of his Residence, where he may perform his Functions in Conformity to the Edicts, not suffering him to go preach in other Places, as it is enjoyn'd by the Act of Regulation.

XL

HE shall draw up a Verbal Process of all that passes in the said Synod, he shall bring with him a Copy of all the Deliberations which have been taken here; and in fine he shall do all that is necessary to imprint in them a respectful Obedience to all the Orders they shall receive from the King, or from the Commanders for his Majesty in the said Province, Given -- --.

X

ME

HE shall take care that the Synod do not order any Place to be serv'd by Ministers not belonging to it; but that they assign to each of the said Ministers

MEMOIRS

Concerning the

GOVERNMENT

OF HIS

HOUSE.

MEMOIRS

Concerning the

GOVERNMENT

OF HIS

H O U S E

MEMOIRS

*Concerning the things which he desir'd
should be observ'd in his Family, and
about his Estate, both with Respect
to Religious, and to Temporal
Affairs.*

I.



Take care that all my *Domesticks* live Religiously :
not to receive any into my
House who lead a scan-
dalous Life ; and to turn
out those whom there is no hopes of
amending.

II.

To observe an exact Justice towards
my *Domesticks*, paying them regularly
what is due to them, and recompensing
them according to their Services.

III.

Of the Government

III.

To take care to have them *Catechis'd* by my *Chaplains* once a Week, and to have them exactly instructed in the Law of God; being mindful to have those taught in private, who are of too dull a Capacity to profit by publick Instructions.

IV.

To make them be present at *Divine Service* every Day, but indispensibly on *Sundays* and *Holy-days* : and if it can be, to send them in Companies to the Parish Church, appointing each *Sunday* one of the most Pious to lead those who are to go thither; as also to make them observe exactly all the *Fasts* of the Church, excepting those who are known not to be oblig'd to it on the account of their Infirmities.

V.

To provide that besides their Instruction in the general Things which they ought to know, they be particularly instructed

Instructed in the Obligations of their Station.

VI.

To make them be present every Day at the Prayers and the Examination of Conscience, even whilst they are on a Journey; and if they are lodg'd very far from one another, to make Prayers be said at the Principal Lodging, where those who lie nearest may be present, and to have them likewise at the Place appointed for the Stables, that the Livery-Men may be present at them.

VII.

When they are Sick, to make them be assisted Bodily and Spiritually with all possible Care.

VIII.

TO hinder all Enmities and Quarrels amongst them, and to pacifie them with great Care, and that Jealousie may not bring Hatred among them, to consider and advance them, not by Favour

Of the Government

your, but in Proportion to their Virtue
and their Services.

IX.

To make the Pages, and Footmen
lie in separate Beds; and to have, if it
can be, some Discreet Person to lie in
the Pages Chamber.

X.

To take as much Care as is possible,
when any Foot-men are put to Trades,
that it be with Religious Persons.

XI.

NOT to be content with giving good
Orders, but to watch over their Exe-
cution, or Non-Execution; to enter in-
to the particular Examination of this
with Care, and to have often an Ac-
count given me by those who are set
over the *Domesticks*, of the Behaviour
of those who are under them.

XII.

XII.

BEFORE the taking any *Dome-*
sticks this Order must be observ'd; *first*,
to beg them from God, during some
Time more or less according to the
Importance of their Employments.
Secondly, to enquire of their Manners,
not slightly but thoroughly. *Thirdly*, to
let them know the Rules of the House
before they enter, with their particu-
lar Obligations, and give them Leisure
to think of them.

XIII.

NEVER to keep any Man in my
Family who has fought a Duel, who
has been convicted of Impurity, of
Blasphemy, of Violence, or of Theft,
or given to Drunkenness.

XIV.

TO To think of employing the *Do-*
mesticks, the greatest part of the Day,
that they may be kept from Idleness,
which is the Mother of all Vices.

XV.

TO make them go to Confession, and Communicate at *Easter*, and exhort them to render themselves Worthy by a truly Christian Life to come oftner to the Sacraments.

XVI.

TO pay my Debts exactly, and especially Tradesmen and Day-Labourers, who are ruined with waiting long. In order to this, the Affairs of my House must be kept in so good a State, by retrenching not only what serves to Luxury and Vanity, but even all Superfluity, that I may pay them every Month; remembering these Words of *St. Bernard*, *The Poor and our Creditors cry after us, that which you expend belongs to us, from us you snatch with Cruelty all that you vainly employ in things Superfluous.*

XVII.

TO look over my Affairs with my Steward at least once a Week.

XVIII.

XVIII.

TO be present at my Council as much as I can, for fear those who compose it should, out of too much Zeal for my Interest, do Injustice to any one.

XIX.

TO take care that my Intendants, my Stewards, the Farmers of my Rents, and the Persons who have the Care of my Estate, do not vex and oppress those who are under them; especially the Poor and my Debtors, by holding them to the utmost Rigour; but to charge them to require what is due with Charity and Justice, and not to make Use of the Right of *Commitimus* for little Sums, or against poor People.

XX.

I must from Time to Time order my Lands to be visited, and an exact Account to be given me by faithful Persons of the Spiritual and Temporal

State of those who are in them ; the Capacity of the Rectors, and of their Curates, their Piety, and the Care they take in instructing their Parish, that so if there be any Disorder in their Manners, or that they are Negligent or Incapable, Information may be given of it to the Bishop or to his Vicar.

XXI.

THE State and Ruine of Churches must likewise be observed ; whether they have any Ornaments, Pixes, Chalice, and wherewith to maintain the Priests decently, that we may advertise those of it who are oblig'd to contribute to it, and even prosecute them, that they may be compell'd to it by Law ; or that the Lord of the Mannor may do it himself in the Places where he possesses the Impropriations.

XX.

If there be any Turbulent *Huguenots* who have done things contrary to the Publick Edicts, we must hinder them, and take in Hand the Processes which
are

are begun against them to that Purpose.

XXIII.

TO take Care that there be good Magistrates in my Lands, make them be diligently examin'd, that I may be assur'd of their Capacity, chusing always the best Men, and being morally certain of this after an exact and not superficial Perquisition of their Manners, without having any respect to Recommendations.

XXIV.

NEVER to sell any Offices, for besides that the Exercise of Justice cannot be esteem'd at a Price; when once the selling of Places is introduc'd, the Consideration of Merit or of Capacity is entirely banish'd.

XXV.

TO chastise them when thy commit Injustice, or are wanting in their Duty, and to dispossess them when I foresee that they will not be amended.

XXVI.

TO be careful that the Farmers do not exact what is Unlawful; and that Captains, Keepers of my Castles, and other Officers, do not grieve and oppress those who are under them, and that they do not lay the Taxes on the Poor to ease themselves.

XXVII.

TO take care that the Taxes be equally proportioned, and to write about it to the *Intendants* and others, whose Business it is, that Parishes as well as particular Persons may not be too much Burdened.

XXVIII.

TO send through all my Lands the King's Edicts against Blasphemy and Swearing, and to make them be punctually observ'd by having the Transgressors of them chastis'd.

XXIX.

XXIX.

TO prosecute Crimes at my own Expence where there is no Plaintiff. This is a strict Duty, and it must not be neglected for any Cause whatsoever.

XXX.

TO make the Sundays and Holydays be observed, by hindering all Servile Works, making the Tavern Doors to be shut, at least during the Divine Service, and having Fairs and Markets transferred to other Days than those above-nam'd.

XXXI.

TO have loose Women chastis'd and driven out, and to suppress Mountebank Stages and Publick Gaming Houses.

XXXII.

TO procure Missionaries from Time to Time for those Places which have need of them.

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XXXIII.

XXXIII.

IN those Places where the Nomination of a Rector belongs to me, to be careful always to put in the most Worthy, without Acceptation of Persons, or Consideration of any Request, Looking on my self, in this Right, as charg'd with the Salvation of all the Souls in that Parish, for which I am to answer to GOD, on the good or ill bestowing of the Benefice. But if it does not depend on me, I must write to the Bishop or to the Parron, to desire him in general to provide it with a good *Pastor*.

XXXIV.

TO endeavour gently to engage the Pastors, before or after their Induction, to pass some time in the *Seminaries*.

XXXV.

NOT to content my self with giving good Orders, but to be careful of having them Executed, and apply my self Seriously to it.

XXXVI.

XXXVI.

TO have instructions drawn up of the Duties of the Officers in my Lands, giving each of them a Copy; and sending Persons from time to time to know their Behaviour.

XXXVII.

TO inform my self exactly if there is any thing belonging to the Church usurp'd by my Predecessors of which I am in possession; and in case it be so, to make Restitution of the Fund, and all the Arrears which have been unduly posselt.

ORDERS

ORDERS

For the Council during my Absence.

AS I know they examine all Affairs in a Spirit of true Judges, I have nothing to recommend to them thereupon, but shall only observe to them in particular that which follows.

I.

TO take care always to judge on affairs by the right of the thing, and not by my Interest or Authority.

II.

ALWAYS readily to accept any good Overtures of Accommodation; and in doubtful Cases to incline rather to others than to me, especially when they are poor People.

III.

III.

SEVERELY to Chastise any Evil Proceedings of the Officers of my Lands.

IV.

TO grant reasonable Abatement to ruin'd Tenants, upon due Examination of their Cause.

V.

TO be extreamly Shy in granting *Interventions*, and in permitting the Farmers to make use of the *Commitimus* against Persons at a distance, or in Affairs of little consequence.

VI.

ZEALOUSLY to take the part and the Cause in hand of the Opprest,

VII.

VII.

A B O V E all things to avoid enterprizing on the Rights of the Church, and readily to favour them when they are clear, or even if they are but doubtful.

VIII.

N O T to take advantage of Prescriptions against any one and especially against the Church, when the Right is well grounded and Evident.

IX.

C A R E F U L L Y to Examine those who present themselves for Offices, their Probity, Life, and Manners, and their Capacity, not only by a bare Information, but likewise by assured Testimonies; and in case of Competitors, to give always the Preference to Merit without regard to Recommendations.

X.

TO dispatch with the greatest Speedyness possible those who come, and especially the most distant.

XI.

THEY shall also take the care to send me every Fortnight the Results of the Council. Written at *Paris* the day of.

Instructions for the Stewards and Officers of my Lands.

AS I have resolv'd to give all the Offices of Judicature in my Lands *gratis*, I desire my Officers to Exercise them with so great Exactness that there may be nothing to censure either in their Conduct or in their Manners ; and they ought to look on themselves not only as Officers Establish'd to administer Justice impartially without

without acception of Persons, but likewise as Men chosen and appointed to watch that nothing pass in my Lands which is contrary to the Glory of God or to good Manners. Let them in fine be perswaded that I charge their Consciences with all the Duties which are affix'd to the Quality of a Superior Lord of a Land.

I ordain them as Officers of Justice carefully to observe the Ordinances for sanctifying Sundays and Holy-days.

II.

NOT to suffer any Dancing or Publick Gaming, or going into Taverns during Divine Service.

III.

TO observe also with great Care the Ordinances which are made for the Abridgment of Law-Suits,

IV.

IV.

TO keep actual Residence in the Places where they are oblig'd to render Justice, and never to fail being there on the usual Days.

V.

TO inform themselves diligently of Crimes and Defaults, both in the Accusation and Defence.

VI.

TO dispatch succinctly Criminal Causes, preferably to other Business.

VII.

TO be likewise very Diligent in making good and faithful Inventories of the Possessions of *Minors*, and to provide them with Trustees and Guardians who are manifestly Responsible, and Persons of known Probity.

VIII.

VIII.

TO be always inclin'd to protect the Poor and the Weak, against the Rich and the Powerful.

IX.

SEVERELY to punish Blasphemers according to the Laws.

XI.

NOT to have any Enmities, and to take Pains to reconcile those who have contracted any gainst one another.

XII.

TO be exceeding careful that the Farmers and Persons employ'd in my Affairs enterprize nothing to the prejudice of the Church ; and if they discover any Usurpation which had formerly been made on Ecclesiastical Rights or Possessions, immediately to inform me of it, without conniving at or putting it off from one to another.

XII.

XI.

NEVER to give Sentence in my Favour in doubtful Cases, without first making known to me or my Council the Reasons of their Doubt, and to clear very plainly the Justice of those Affairs which are under my Name.

XII.

TO take care to examine and search into the Causes of the Abatements which shall be at any time ask'd by the Farmers and Under-Farmers of my Lands, to inform my Council of them.

XIII.

TO give Information to my said Council of the Reparations which are necessary to prevent Houses from falling to ruine.

XIV.

NOT to suffer my Name to be made use of to prejudice any Person.

XV.

AND in quality of Persons appointed to watch over all that respects my particular Obligations, I desire them to take care;

XVI.

TO inform me of those things which they cannot do of themselves, and which they think may be done by me, whether to avert any Evil or to procure any Good.

XVII.

To inform me if the Rectors and Curates are faithful in discharging the Obligations of their Ministry.

XVIII.

IF those who manage my Affairs are given to drinking, if they have any Part or Interests in my Farms, and if they do any Wrong either to me, or to those under my Jurisdiction.

XIX.

XIX.

IF there are any Quarrels or Enmities, that cannot be pacified but by my Authority.

General Rules which I will have observ'd in my House.

ALL my Domesticks are to know that I will not suffer any Swearing, Blasphemy, Impiety, Jesting on Sacred Things, or any Impurity in my House.

I forbid them, upon Pain of being turn'd away, all Ill Houses, Drunkenness, going to Plays, gaming at Cards or Dice, reading Romances and ill Books, Quarrels either within or without the House, Duels and protecting or securing in my House any Malefactor.

I will have all my Domesticks present at Divine Service every Sunday, and Holy-day, without fail under any Pretence whatsoever; that every one

L 2

confess

confess and communicate at *Easter* in the Parish, and that they strictly observe the *Lent* and other Fasts of the Church.

I exhort them all to employ Sundays and the Holy Festivals in being present at the Divine Offices in the Parish, at Sermons, Catechizing, and other Pious Works, and to frequent the Holy Sacrament.

All shall be at Prayers at the Chapel in the Morning, and at the Brief Instruction which will be made there, as also at Prayers in the Evening, and on Saturdays at Catechizing; and in order to this, all shall return home before Six a Clock at Night in Winter, and Eight in Summer, and shall not go out in the Morning till after Prayers are over, except those who are oblig'd to go to the Markets.

The Porters shall shut the Gates at Six a Clock in Winter, and shall give the Keys to the Keeper of the Palace at Ten, which they shall take again when it is Day, and one of them shall always be at the Gate. In the Summer they shall shut it at Eight at Night, and give up the Keys at Eleven. If any one lies abroad, except those who are married,

married, he shall be turn'd off without Pardon.

THE Servants who belong to any of my Gentlemen or other Domesticks shall observe these Regulations, otherwise they shall not be kept.

Be it known to all my Domesticks that if they commit any Insolencies or Injuries abroad they shall find no Protection, and Justice shall be done to those who come to complain.

The Pages, the Footmen, the Coachmen, and the Grooms, for whom particular Rules are drawn up, shall punctually observe them.

And that all may be certain that I will have those Orders observ'd, the Rules shall be read in Publick on the first day of every Month after Evening Prayer.

Rules for the Pages.

THEY shall rise from *Easter* to *All Saints-day* at Six a Clock, and from all *Saints* to *Easter* at half an hour after Six.

They shall dress themselves with Modesty, Diligence and Recollection, that they may be early in the Chapel to hear the Beginning of the Instruction, which will be made there before Prayers, to which they shall hearken with great Reverence, Silence and Attention, as well on Working-days as Holy-days, and no one shall fail of being present, unless by some lawful Impediment or express Leave.

Divine Service being ended they shall go to Breakfast, after which they shall exercise themselves in Fencing, and three by three alternately they shall go to the Academy.

As for the remaining time till Dinner, they shall employ it in Reading, or in Studying the Mathematicks.

After Dinner they shall have two hours for Recreation, they shall abstain from Playing at Cards, from Dice, from reading Romances, from Injurious and Indecent Words, from Quarrelling and Swearing.

They shall not go abroad without leave, they shall not go to Plays, Balls, Taverns, or to the Tennis Court, and must not go to Play out of the House.

The Afternoons Recreation being ended

ended, they shall employ themselves in Reading, Writing, and in the Mathematicks.

On Solemn Festivals they shall be present at High-Mass, and at Vespers; after Supper they shall recreate themselves till Prayer-time, and they shall commonly be in Bed at Ten a Clock.

I forbid them to go out of the Palace into the City, without their Governours leave, and without being attended by one of their Footmen, whom he shall name; even tho they are going to see their Father, Relations &c.

And if the said Footman is examin'd where the Page has been, and does not tell the Truth, he shall be immediately turn'd away as soon as the Truth is known, and the Page Chastis'd.

They shall not be allow'd to Dine or Sup abroad, without having leave from their Governour.

For the Stewards.

I Will have my Stewards, as well as the Comptrollers of my House be present at the Exercises of Piety, as the

Divine Service, the Exhortation, and the Catechizing; to be at Evening Prayers, and to make all the Servants be there who are under their Care.

Let them advertise those who act contrary to my Orders, that if they do not obey they shall be turn'd out, the Wages being paid that is due to them.

Let them take a particular care that there be given to every one what is suitable to him, conformably to the appointed State of my House-keeping, and that the whole be good and fit to be receiv'd, otherwise I shall lay the blame on them when any complaint is made of it.

Let all the Officers of my Household know, that those who go away for any notorious Fault, shall have no Gratification, but only what is precisely due to them.

ORDER

ORDER

*Which my Gentleman of the Horse
shall make my Footmen observe.*

MY Gentleman of the Horse must have an Eye over them, and be exact in Chastising them when they commit any Faults I will not have them go out of the House unless they have leave, and that it be known where they go.

They shall return by Seven a Clock at farthest, and Care must be taken that none of them lye abroad; one shall go every Night into the Chambers to see if they are all there.

I will have always two of them in my Antichamber,

If any of them are Thieves, Drunkards, Blasphemers, or Haunters of ill Houses, they shall be turn'd away without Pardon.

They shall be order'd to follow my Coach, because they get out of the way all day, so that there is never any
but

but two or three of them with me; and my Gentleman of the Horse shall charge the first of them to give him an Account of those who fail to attend me.

They must have them taught to read, and to write in the Morning, and make them be at Prayers.

My Gentleman of the Horse shall forbid the Porters, on pain of being turn'd away, not to open the Gate at Night for any one of what Condition soever, after a Eleven a clock, unless it were for sick Persons, or for my Affairs; and he shall order likewise that in the Day time there should be always one of them at least at the Gate.

And that no Footman shall take any Money in Gift from any Person whatsoever, on pain of being turn'd away.

My Gentlemen of the Horse shall also take care to have them go every Evening to Prayers in the Chapel, and to the Morning Prayer, before which he shall not give them leave to go out.

When there are *Instructions* made in the Chapel, they shall be oblig'd to be present.

When any new Footmen are taken, they shall be shew'd these Rules, that they may not pretend Ignorance of them.

RULES

RULES for the Coach-men, Postilions, and Groom.

THERE shall be given to each of them a Form of Prayer, which they shall use in Private every Morning.

They must be exhorted to hear Prayers every Day, but care must be taken that they do so without fail every Sunday and Holy-day, in the Chapel or in the Parish; of which my Gentleman of the Horse shall take the care.

They shall rise early in the Morning to look after their Horses, that they may be present at the Prayers which are said every Morning in the Chapel; and at Evening Prayer, and the Catechizing when there is any.

They shall be made to go to Confession, and to Communicate at *Easter*.

Let them be advertis'd also to be at home every Evening at Six in Winter, and at Eight in Summer, and never to lie abroad, unless those who are married.

Let

Let them know that if they haunt ill Houses, if they are Drunkards or Swearers, they shall be turn'd out without Pardon.

I will have the *Comptroller* of the Stables to see whether they observe these Rules, and in case they do not, he shall inform my Gentleman of the Horse of it.

Care shall be taken to have those instructed in particular, who do not sufficiently know the Duties of a Christian, and Endeavours shall be used to dispose them to communicate on the great Holy-days.

My Gentleman of the Horse shall be careful to employ them in some Work all the Day, that they may shun Idleness.

HIS

H I S
Last *WILL*
A N D
TESTAMENT.

HIS
LAST WILL
AND
TESTAMENT.

THE
PREFACE
TO THE
French Edition.

ALL Persons of Virtue,
who have seen the
Prince of Conti's
Will, have found it so full of
Piety, that it was thought for
the Publick good to expose it
to the view of all the World,
that not only the Great, but
even Private Persons might
profit

The Preface.

profit by so Illustrious an Example. The Use which he would have his Estate put to after his Death, as he had done during his Life, for making Reparation to the People who had Suffer'd in the Violence of the Civil War, is so solid a Proof of the Stedfastness and inviolable Fidelity which all the King's Subjects ought to have for his Service, that it would be a kind of Prevarication to Suppress this Piece: so that tho in rendering it Publick we leave marks to Posterity of the Faults of this Great Prince, the continual and most severe Penitence which he exercis'd for
ten

The Preface

ten Years before his Death, and that last Satisfaction which he ordain'd by his Will to be made, so fully repairs it, that 'tis difficult to judge whether France would have been more Edify'd by a Life of thirty Seven Years led in an even uninterrupted Innocence, than it ought to be by the Courage and the Resolution which this Prince has shewn in his voluntary Humiliation.

M

HIS

The Preface

ten Years before his Death, and that the Resolution which he intended by his Will to be made, for his Country, was his chief aim to his posterity. These would have been more fully expressed by a Life of him. Some Years had in an even uninterrupted Innocence, than it ought to be by the Courage and the Resolution which this Prince has shown in his voluntary Exile.

M. H. S.

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HIS
Last W I L L
AND
TESTAMENT.



His Day being the 24th
of May 1664. I *Armand*
de Bourbon Prince of Conti,
being at *Paris* in my
House, Sound in Body
and Mind, and not being willing to be
surpriz'd by Death without having
made my Last Will, I make this pre-
sent Testament.

First, after having recommended my
Soul to the Holy Trinity, through the in-
finite Merits of JESUS CHRIST, our Lord,
and by the Intercession of his Holy Mo-
ther, and all Saints, I declare that I am in
the Communion of the Holy Catholick
and Apostolick Church, out of which
M a there

His Last Will

there is no Salvation. I desire that my Body may be buried in the place where my *Wife* shall appoint, and I positively forbid to make any *Funeral Ceremonies* or *Expences*, beyond what shall be absolutely necessary; whatever is more being entirely distant from the Spirit of Christianity, and *Expences* of that Nature being a Superfluity of which the Poor is robb'd; with which I charge the Consciences of my *Executors*.

I will that they proceed immediately to the Execution of my *Matrimonial Contract* relating to my *Wife*, and to the Payment of my other *Debts*; and that they may be the more speedily acquitted, I entreat my *Executors* to sell so much of my *Lands* as will answer them, and to look on this Obligation as a matter of Conscience.

I will that they pay to all my *Domesticks* the *Wages* and *Pensions* which shall be found due to them at the time of my Decease, even the Year in which my Decease shall happen, tho' it should not be ended.

I appoint for each of my *Footmen* four hundred *Livres*, to put them to a Trade, and as much to my *Chamber-boy*.

I am deeply griev'd for having been so Unhappy, as to be engag'd in my Youth into a War against my Duty, during which I permitted, commanded, and authoris'd innumerable Violences and Disorders: And tho the King has had the Goodness to forget this Fault, I am still notwithstanding before God, indebted for the whole to the Communities and particular Persons who suffer'd during that time, whether in *Guienne*, *Xaintonge*, *Berry*, *la Marche*, *Champagne*, or in the Neighbourhood of *Dampvilliers*: Therefore I have made Restitution of some Sums in *Guienne* and in *Berry*, of which the *Sieur Jasse*, my Treasurer, has a particular Knowledge; and I have most earnestly wish'd that I could sell all my Estate to make a fuller Satisfaction, but having submitted in this to many most learned and most pious Prelates and Doctors, they judg'd that I ought not to reduce my self to a Private Life, but that I ought to serve God in my Station; in which notwithstanding I have retrench'd as much as I could all the Expences of my House, that I might make Restitution during my Life, from what I could spare every Year of my Revenues.

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And

His Last Will

And I charge my *Heirs* hereafter nam'd to do the same, till all the Damages which I have caus'd be entirely repair'd, according to the Memorials which shall be found in the Hands of the *Sieur Jasse*, or among my Papers. To this end I entreat the Executors of my Will, and the Tutrix of my Children, to reduce and moderate as much as is possible the Expences of my said Children, that they may continue every Year to make the foresaid Restitutions, according to the said Memorials.

And if it happen that my said *Heirs* and their Descendants have other Means of subsisting decently, whether by the King's Bounty, or otherwise, I will and ordain that they sell all the Estate which they have by Succession to me, and that they distribute the Price of it in the Provinces and Places which have suffer'd by the foresaid Wars, according to the Order contain'd in the said Memorials, unless those Places or Persons have already had sufficient Reparation made them by me or by others.

But if my Children should decease without Children, so that my Line is extinct, I order in like manner that my said Estate be sold, and entirely employ'd

and Testament.

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ploy'd in the said Restitutions, my Collateral Heirs being otherwise sufficiently provided.

I desire that the Memorials which shall be found Written or Sign'd by my hand, of Matters on which I doubted whether I was oblig'd in Conscience to make Restitution, or otherwise, be carefully examin'd to the rigour. And this I beg of my Executors.

Or if it shall be found by Memorials Written or Sign'd with my hand, that I have verified and acknowledged my self oblig'd to any Restitution, or other Satisfaction, I desire that they may be executed as if every thing contain'd in them were expressly ordain'd by this present Will.

I recommend to my Wife the good Education of my Children, and I will that the said Children who shall be living at my Decease be my Heirs, to share among them all my Possessions according to the Customs of the Place where they are Seated; but always with the Burdens above-mention'd.

I know that all Guardianships are *Dative* in this Kingdom, and particularly within the Jurisdiction of the Parliament of *Paris*, but I know like
wife

wife that their Justice has always had respect to the Nominations which Fathers have made of those whom they thought capable of Managing their Childrens Affairs with Affection; and therefore I beg *Messieurs* of the Parliament, and *Messieurs* my Relations, that if my Decease happen before that of my Wife, they may please that she be and remain Tutrix of our Children during their Minority.

I beg of my Wife, of Madam the Dutches of *Longueville* my Sister, and Monsieur de *Lamoignon* first President of the Parliament of *Paris* to be Executors of this Will: To this End I will that from the Day of my Decease they be posselt of all my Estate till the entire Execution of it. And I nominate and chuse the *Sieur Jasse* my Treasurer to attend the said Execution under their Orders; begging my Wife to employ him in my Childrens Affairs, having experienc'd him to be a Man of Probity, and of an uncommon Fidelity.

And having severall times read over this Will, I persist to Will the things as they are here contain'd in two Entire Pages, and in the third which is almost full, Written and Sign'd with my own

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hand

and Testament.

hand at the foot of each Page, at *Paris*
May the 24th. 1664.

Sign'd

Armand de Bourbon.

*The Order which I desire may be kept
in the Restitutions which I am oblig'd
to make in Guienne, Xaingtonge,
la Marche, Berry, Champagne,
and Dampvilliers, &c.*

IN the first place the Oppressions
and Damages which were done by
my Orders or by my Trrops, ought to
be preferably repair'd, as being my
own Act.

In the Second place, I am wholly
answerable for all the Evils which the
general Disorders of the War have
caus'd, tho they were done without my
partaking in them, but this after I
have made Satisfaction for the first.

I

His Last Will

I owe no Reparation to those who were of our Party, unless they can make it appear that I sought them and drew them in: and even in that case it would be just first to make Restitution to the Innocent, who had no share in my Faults, before any thing can be given to others who were our Accomplices.

That Distributive Justice may be observ'd, I desire that my Restitutions be made in such manner that they may be every where diffus'd, so that among many which have Suffer'd, it may not happen that some be Satisfied, and others have nothing.

But as I have not Estate enough to make Restitution at the same time to all the Communities, and Private Persons which have suffer'd, I desire them to begin with those Places whose Ruines have been greatest and most Publick, as the Cities which were Besieg'd and Pillag'd, or which suffer'd by Fire, or were considerably demolish'd.

After this I will that every year they take a whole District, beginning with that which is the Poorest, and that the Fund they have be Distributed at a penny

penny in the Pound, among the Communities and particular Persons of that District who have suffer'd; making Restitution to some more, to others less, according as their Losses have been greater or less, with all possible Justice and Equality.

Nevertheless Restitution may be made a little more largely to those Communities and Particular Persons, whom they shall find to be more necessitous and under the most pressing wants.

Those who shall be Employ'd to distribute the Funds of my Restitution, may chuse in a Parish a certain Number of those who have been most oppressed, and are found to be the poorest, and pay their Taxes for them to free them from the Persecution of the *Serjeants*, taking the most secret ways for this; and leaving to others who are better provided to dispose themselves of that little which will come to their share at a penny the Pound.

And as in keeping this Order Restitution cannot be made to every one of all that they have lost, they must go back again after having gone through all the Districts, and begin the same

His Last Will

same round again till they have made full Satisfaction: unless that case happen in which I have appointed all my Possessions to be sold, that the whole Price of them may be Employ'd in the said Restitutions; for in that Case it must be distributed at the same time in all the Provinces, and through all the Districts, to some more, to some less, respect being had to their Losses, and to their Poverty; and Care must be taken that the Fund which is appointed for each District be distributed to all the Communities and all the particular Persons within the Bounds of it, according to the Order, and the Rules contain'd in the present Memorial.

Signed

Armand de Bourbon.

A Memorial

of things which I desire may be examined and cleared by the Executors of my Will in Case they find it has not been done before my Death.

I Acknowledge my self oblig'd in Conscience to pay, for the Discharges of the Community of Pezenas the Tax of the Lands held in *Soccage* which I possess at the *Grange*, according to the Sentence which shall intervene upon the Nature of the Holding; and I desire that all that the Community has paid of the Tax which the said Lands held in *Soccage* ought to bear, according to the said Sentence which shall intervene in the Court of *Aydes* at *Montpellier* where the Cause is depending, may be restor'd to the said Community, reckoning from the day of the Acquisition of those Lands by my Predecessors without alledging Prescription in my favour, which ought not to have place in the

Inward

inward Court of Conscience for a Lord against his Vassals, who in all probability had not the liberty that was necessary to make them venture on doing these things which might have hinder'd the said Prescription.

The Widow and the Heirs of *Dubac* Judge of *Baignols* pretend that I have wrong'd them, by refusing my Consent for many years to those who would have treated about that Office, which I acknowledge to have done during some time in favour of him who was *Viguier* at that time: I desire that the thing may be examin'd and Judg'd in Conscience by able Doctors, who are not lax in their Principles, and that accordingly it be repair'd.

I desire that it may be examin'd whether I am Oblidg'd to make Restitution of an excessive Expence which was made at *Baignols*, when I went thither the first time in the year 1653.

In case the Sovereign Court of Judicature at *Rhodes* is not suppress'd, that of *Villa Franca* pretends that I ought to make Restitution to it of the Sum of thirty thousand Livres, making part of the Supply granted to the King, for the Suppression of the said Court of Judicature

Judicature at *Rhodes*: this Affair must likewise be examin'd, and if I am oblig'd to make Restitution, I entreat my Executors to do it for the Discharge of my Conscience.

If at the time of my Decease my Lord the Bishop of *Alet* is still alive, I desire my Executors to consult him on the points of Conscience which respect the Execution of the said *Memo-rials*, and of all others that I may hereafter leave; and if he is Dead, I beg them to chuse the ablest among the Doctors, and such as have the Reputation of following the Strictest Maxims. Written at *Paris* this 18th of May 1664.

Signed

Armand de Bourbon.

And below is written,

There is moreover a Merchant of *Thoulouse* call'd *Rougieri*, from whom, in the year 1651, five hundred Crowns were taken at *Montrond*, when

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His Last Will

I was therein the beginning of the *Civil Wars*; Restitution must be made of this to him if it is not done before my Decease.

Signed

Armand de Bourbon.

Signed

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A
TREATISE
OF
Plays and Shews.

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A
TREATISE
OF
Plays and Shews.

THE common Criticism of Plays is founded on an Application of the Poetick Rules to those particular Works of which it intends to discover the Beauties or Defects. It considers the Choice of the Subject, whether it be Historical, Fabulous, or a Mixture of both; It considers the Beginning, the Progress and the *Catastrophe*, if the Passions are describ'd with Delicacy, or with Force and Vehemence, according to their Nature, or to their Degree; if the Characters and Manners of Nations, of Ages, of Conditions, of Sexes, and of Persons are preserv'd; if the Action, Time, and Place, are conform'd to those Rules which the Poets have

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prescrib'd themselves, that the Attention of the Audience being not divided they may be the more susceptible of that Pleasure or Instruction which is intended to be given them; if the Verification is fine and correct; if the Words by their Turn, by their Justness, by their Sound, by their Gravity, by their Sweetness, by their Richness and their Magnificence, by their Pleasingness, by their Languishment, or by their Vivacity contribute to the Exactness of the Picture which the Thoughts they express are to raise in the Mind, or to that Emotion of the Heart which is to be excited by the Sentiments they represent. According as these things are found or are wanting in the Composition of a Dramatick Poem it is receiv'd with Applause or with Contempt.

The Criticism which I now undertake is not of this Nature, it leaves to Poesy all her Jurisdiction, but it is likewise much Superiour to her; it has a Right to correct even what is conformable to the most strict and severe Laws of that Art. As it is guided by the Religion of JESUS CHRIST, it follows infallible Rules, and provided that it applies them with Justness and Fidelity

lity it cannot be deceiv'd in Judgment.

I do not write here for those who not believing the Christian Religion, tho they outwardly profess it, are only to be look'd on as Baptiz'd Heathens, who disavow by their Impiety and Irreligion, the Offer which their Parents have made of them to the Church, and retract the most Solemn Promises of their Baptism. Their profound and miserable Blindness makes them reject with Contempt the most certain Truths of Christianity; and as these are the Principles and Foundations of this Discourse, they will be unhappy enough not to receive any Fruit from it.

'Tis only design'd then for those Christians who partake in some manner of the *Gospel*, acknowledging its *Mysteries* because those do not make them uneasy; but not acknowledging its *Maxims* (at least not in their Practice) because these condemn their Life and Libertinism; as they resolve to abandon themselves to the Desires of their Heart, they corrupt the most Solid Truths, they seek to find that Innocent which they will not cease to do, they obscure their Minds by a voluntary Darkness, that they may follow

low that Custom without Remorse which they will not overcome; and the Fear they are in of discovering such Truths as would hinder them from sinning at Ease, makes them continue in Common Errors without ever examining whether they are Errors or not. They are besides fortified in them because they see them Authoriz'd by the Example or the Approbation of many Persons who have either a pretended or a very ignorant Piety, and who accommodate the *Maxims* of the *Gospel* to the Remissness of their Manners, instead of forming as they ought their Manners on the Truths of the *Gospel*.

As these Persons cannot deny the Principles of our Religion, 'tis to them I particularly address this Work; I hope to prove to them that Plays in the state they are in at this time are not an innocent Diversion as they imagine, and that a Christian is oblig'd to look on them as *Evil*. Provided one will be Sincere one will easily be convinc'd of this, if we examine the Nature of Plays, their Origine, their Circumstances, and their Effects; and if we inform our selves of the Universal Tradition of the Church on this Subject,

by

by the Sentiments of the Fathers who have spoken of it, and by those of the Church assembled in a great Number of *Councils*. This seems to me the best and surest way to find out the Truth, and this Order the most natural and the most regular that I can observe.

The General Idea that may be form'd of a Play, that is to say, of a Dramatick Poem, is nothing else but a Natural Representation of an Action, or rather of an Event, in its Substance and in its Circumstances. 'Tis a real Painting, the Words paint the Thoughts, and the Acting paints Actions and Things; and if this Definition may be apply'd in some manner to History and Fable, a Dramatick Poem is in this different from them, that besides that they only furnish it with Matter, it makes us see things as *Present*, which History and Fable recounts to us as *past*, and that it represents them in a lively, animated, and as it were personal manner, whereas History and Fable only relate them in a manner Lifeless and without Action. By History we recal things past to us, and by Dramatick Poetry, Things do as it were make us go back to them.

In this General Idea it is neither Good, nor Evil, it is susceptible of all sorts of Subjects, and of all sorts of Circumstances; and whilst it remains in this Indetermination (which has no Being but in the Mind of Man, and in Books which treat of the Poetick Art) it is neither worthy of Blame nor of Praise. Nor is it in this view that I intend to examine Plays, the Discourse I have undertaken belongs to Morality, and not to Metaphysics, I shall speak of Plays as they are Acted, and not at all as they are not Acted. For this it is necessary to come to a more particular Description, and after having spoke of what is common to all Plays, and which composes as it were their *Genius*, we must consider what is peculiar to each *Species*, and discourse on its Nature, and Origine, on its Circumstances and Effects as I have propos'd to my self.

The particular Species of Dramatick Poetry, are *Tragedy*, *Tragi-comedy*, and *Comedy*. This last has again its Subdivisions; if it represents Persons of an Ordinary Rank, it retains simply the Name of *Comedy*, and if the Subject of it is the Adventures of Shepherds
and

and Shepherdesses, it is call'd *Pastoral*. I leave the Derivation of their Names to those who have treated of Poesy; they who have occasion to be inform'd of it, may find it in *Julius Caesar Scaliger*. But the *Nature* of it may be known by the Idea which Men have affix'd to it; for that which is understood by the word *Comedy*, is nothing else but the Representation of a Gay and agreeable Adventure, between Persons of an Ordinary Rank. By the term *Tragedy* is understood the Serious Representation of a *Fatal* Action, and Considerable by the real Imitation of the Misfortunes of some Persons of great Quality or of great Merit, and that of *Tragi-comedy* signifies the Representation of an Adventure in which the Principal Persons are threatned with some great Misfortunes, from which they are deliver'd in the End by a happy Event.

For * *Tragi-comedy*, it was unknown to the *Grecians*, 'tis to the *Romans* and to those who follow'd them, that both the Invention and the Progress of it must be attributed.

We are Ignorant of the Origine of *Tragedy*; It is only known that 'twas the Poet *Thespis* who begun to put it in a more

That which we in England call Tragi-comedy is another Species, or rather a Compound of two, and has been no where in

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mong us.

more regular Order; tho the manner in which his Actors disfigur'd their Faces to serve them instead of Masques, of which they had not yet the Invention, shews us that the Age, the Poets, and the Spectators were very Rustick.

As to Comedy, Scaliger gives an ample Account of its Origine in the first Book of his Poeticks, and we there see that it begun by the Debauchery of young People.

Juventus ergo vacui temporis otio atque licentia noctis abusa, secuta imperiorum vel heri, vel patroni, vel parentum, per pagos (nondum enim in urbes conveniant) discurrere: legimus enim apud Livium comessationes, qui mos cum ipso nomine simul ad nos deductus est, unde hi lusus quos viciatim exercerent, τὰς χάμας, apte Comædium dixere.

“ The idle Youth making an ill use
“ of their Leisure and nightly Liberties,
“ when they were got free from the
“ Government of their Masters, Guardians, or Parents, used to rake about
“ the Villages (for they had not yet
“ met in Cities.) Livy makes mention
“ of these Riotous Sports, which being first play'd in Streets and Publick Ways, were from the Greek Derivation call'd Comedies. Pa-

Plays and Shews.

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Pastorals begun by the Amours of Shepherds and Shepherdesses, of which we have an Account in the same *Scaliger*, in a manner not very decent: 'Tis certain that the Satyrs which play a part in them almost necessary, do not contribute to render them more Modest. *Tasso*, who is Author of the finest and most curious Pastoral that ever was, did not think he could dispense with himself from introducing a *Satyr* in his *Aminta*, making on this occasion a kind of Duty of his Immodesty.

If we consider *Comedy* in its Progress, and in its Perfection, either as to the Matter and Circumstances of it, or as to its Effects, is it not true that it almost always treats of Subjects either Indecent, or accompanied with Scandalous Intrigues? Are not even the Expressions of it obscene or at least immodest? Can these Truths be deny'd of the best *Comedies* of *Aristophanes*, and of those of *Plautus* and *Terence*?

Do not the *Italians*, who are the best Comedians in the world, stuff their Pieces with such things? are the *French* Farces fill'd with any thing else? and even in our days do we not see the same Faults in some of the newest *Comedies*?

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Do not the *Spaniards* add in them the Application of Sacred things to ridiculous Customs? and if the Comedies which have been Acted in *France* for the last thirty years are exempt from these Vices, do they not deserve the same Blame with our Tragedies and Tragi-comedies by their manner of treating our Passions?

What Effects can these Expressions accompanied with a lively Representation produce, but to corrupt the Imagination, to fill the Memory, and afterwards to glide into the Understanding, into the Will, and at last into the Manners?

There will be many Persons here ready to assert that they have never receiv'd any ill Impression from Comedy; But I maintain either that they are very few in Number, or that they are not sincere, or that they have not reflected enough on themselves to perceive it, or else that the only Reason why Comedy has not corrupted their Manners, is because it found them already corrupted, and that they had left it nothing to do in this Matter.

There is nothing in the Nature of Tragedy or of Tragi-comedy that can make

make us disapprove them ; and it is even apparent that the Design of the first Tragick Poets was good, that they aim'd at instructing the People in a manner that was capable of Striking them more than a bare Exposition of the things they desired to insinuate could have done. Tragedy consider'd thus, seems no more condemnable than Emblems, than the Parables of the *Hebrews*, or the Hieroglyphicks of the *Egyptians* ; the Tragedies indeed of the first Poets are entirely Moral, and full of Sentences ; and if some of them are contrary to Truth, that must be imputed to the Morality of the Heathens, and not to their Tragedy which represents as vertuous what pass'd for vertuous at that time tho it had the common Vice of all the Heathen Virtues. The Ancients then being desirous to instruct the People, and the Manner of their Worship admitting only of Sacrifices and Ceremonies without any Exposition or Interpretation of their Religion, which had no certain Dogma's ; they assembled the People in open Places (for they had yet no *Theatres*, which even were not invented till after they had for some time made use

use of Carts that the Actors might be seen at the greater distance) and they inspir'd into them by the means of Spectacles, the Sentiments they intended to give them, thinking with reason that they were more susceptible of a strong Impression by the Representation of a considerable Person, than by all the Instructions they could have receiv'd in a more simple and less lively manner. Most of the Tragedies of *Sophocles* and *Euripides*, are of this Nature; and if the following Ages had not mingled more Corruption in their choice of the Subject, and in their manner of treating it, we could not well condemn Tragedies in the Heathens, tho they were always extremely blameable in Christians, whose Vocation is so Holy and of such Dignity, that as the Fathers tell us, Prophane Spectacles were always prohibited them.

But besides this, it is most certain that 'tis unreasonable to pretend to justify those of our time by the Example of the Ancients, nothing being more unlike than they are. Love is now the Passion that must be chiefly treated of, and how fine soever a Dramatick Piece may be, if Love is not describ'd

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in it with Delicacy, Tenderneſs, and Paſſion, it would have no other Succeſs but that of Diſgutting the Spectators, and ruining the Players. The different Beauties of Plays conſiſt now in the ſeveral ways of Treating Love, whether it is made ſubſervient to ſome other Paſſion, or repreſented as the Predominant Paſſion of the Heart. 'Tis true that *Heinſius's* Tragedy of *Herod* is an accompliſh'd Piece, and that there is no Love in it; but it is likewise certain that the Representation of it would be very tireſome: For it muſt be own'd that the Corruption of Man ſince the Fall, is ſuch, that thoſe things which inſtruct him find nothing in him that favours their Entrance into his Heart, they ſeem to him dry and inſipid, whereas he prevents and as it were runs to meet thoſe which ſooth his Paſſions and favour his Deſires: 'Tis no longer then but in the Books which treat of that Art that Inſtruction is the End of a Dramatick Poem; this is not now true either in the Intention of the *Poet* or in that of the Spectator; a deſire of Pleaſing is what the firſt Propoſes, and the ſecond is drawn by the Pleaſure of Seeing Paſſions like his
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own represented : for our Self-Love is so delicate, that we delight to have the Pictures of our Passions as well as those of our Persons ; and it is even so incomprehensible that by a strange turn it often makes those Pictures become our Models, makes Plays, in painting the Passions of another, affect our Souls in such a manner that they give birth to our own, that they nourish them when produc'd, that they polish and enflame them, that they inspire them with Delicacy, awaken them when they are asleep, and that revive them even when they are extinguish'd. 'Tis true that Plays do not produce these Effects in all sorts of Persons, but it is likewise true that they do in a great Number, that they may do it in all, and that indeed they must produce them most commonly, considering the Power which a lively Representation joyn'd with passionate Expressions naturally has over the Mind of Man. He is daily mov'd by the Eloquence of Orators, much more must he be so by the Representation of Players, who add to this all that can assist them in that Design, their Declamation, their Posture, their Gestures and their Dress : their Women neglect nothing

nothing to appear handsome, in which they often succeed, and if some of them are not so, that is not the fault of the Play, nothing being more contrary to the Design of it, since she here bears the Character of a Person who is the Object of a violent Passion, which a Comedian without Beauty does but ill represent. But that which is most deplorable is, that tho' the Poets are Masters of the Passions they describe, they are not so of those which they have rais'd by this means; they are assur'd of putting an end to those of their Heroes and Heroines with the fifth Act, and that the Players will say nothing but what is in their Part, because their Memory alone is engag'd in it. But a Heart affected by this Representation, cannot be bounded thus, it does not act by Rules, when it finds it self attracted by its Object, it abandons it self to all the Extent of its Inclination, and often after having resolv'd not to carry a Passion farther than the Heroes of a Play, it finds it self very far from its Account; the Mind accustomed to entertain it self with all the ways of describing Gallantry, being full of nothing but agreeable and surprizing Adventures,

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tures, tender, delicate and passionate Verses make the Heart, which engages in all these Sentiments, no longer capable of any Reserve; but tho' those Effects, which I dare not bring in View, should not follow, is not that Idolatry which the Heart of Man commits in a violent Passion, and a most dreadful Evil? is it not in some Sense the greatest Sin that can be committed? The Creature in this Case drives God from the Heart of Man to reign there in his stead, there to receive Sacrifices and Adorations, to regulate its Motion, its Conduct and its Interests, and to perform there all the Acts of a Sovereign, which belong only to God, whose Will it is to reign in the Heart by Love, which is the End and Accomplishment of all the Christian Law. Do we not see Love treated in this so impious a manner in the best *Tragedies* and *Tragi-Comedies* of our Time? Is it not in this Sentiment, that *Alcides* dying by his own Hand, says to *Lydia*,
You gave Command to Vanquish, and I
Vanquish'd;
You gave Command to Live, and I have
Liv'd;

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*Your Rigour now requires of me my Life,
Blindly my Hand has given it to your wish.
Happy and satisfied in all my Sufferings,
To have even to my Tomb obey'd your Will.*

Does not Rodriguez speak in the same manner to Chimena, when he is going to fight with Don Sancho.

*Now that my Interests are alone concern'd,
You will my Death, and I accept my Doom;
I've not deserv'd to fall by your own Hand;
Your high Resentment has another chose,
Nor shall I offer to resist his Blow.
More I respect the Man who fights your Cause,
Ravish'd to think that 'tis from you he comes;
Since 'tis your Honour that his Sword
maintains,
I go to offer him my naked Breast,
Adoring in his Hand, yours that destroys me.*

In reality can one carry Prophanation higher, and at the same time do it in a manner more pleasing, and more dangerous?

Tho it will be said, that our Theatre admits nothing now but what is Chast, and that the Passions are there represented in the most decent manner

imaginable, I yet maintain that it is not the less contrary to the Christian Religion. And I dare even affirm that this appearance of Decency and the Retrenchment of immodest Things renders it much the more Dangerous. None but *Libertines* could see indecent Pieces, the Women of Quality and Virtue would have a Horror of them, whereas the present State of Plays doing no Violence to the Modesty natural to their Sex, they do not defend themselves from a Poison more Secret, and equally Dangerous with the other, they swallow it without knowing it, and love it even whilst it kills them. But to carry this Matter yet farther, without going however beyond the Bounds of Truth, can those Pieces be call'd altogether Decent, in which we see the most severe Virgins hearken to the Declarations of their Lovers, be pleas'd with their Love, receive their Letters and their Visits, and even give them Assignations. I confess, that notwithstanding all this they are entirely Vertuous, because the Poet is pleas'd to make them so: But in reality, is there any Person of all those who are the most zealous Defenders of
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so bad a Cause : Who would have his Wife or his Daughter vertuous like *Chimena*, or like any of the most vertuous Princesses of the Theatre? I believe he would suffer impatiently enough in them, what he so much respects in the other, and that when he should see this so much boasted Severity in a Person whom he had some Concern in, he would soon acknowledge those false Vertues for what they are, that is, for real Vices.

But before I proceed to shew more thoroughly what Opposition there is betwixt Plays, and the most solid Foundations of Christian Morality, I ought to answer two Objections which the Advocates of Plays commonly make, and I shall do it both with Exactness and with Order. They say that it is true that Plays are a Representation of Vices as well as Virtues, because a just Picture must represent its Model such as it is, and that the Actions of Men being mingled with Good and Evil, it is by Consequence the Duty of a Dramatick Poem to represent them in that manner; but that this is so far from having any ill Effect, that it is quite the contrary, since Vice is there reprehend-

ed and Virtue prais'd, and even often recompens'd. I cannot better show the Weakness of this Objection, than by answering with a learned Prelate of our Age,

The Remedy less pleases than the Poison.

Such is the Corruption of the Heart of Man; but such is that likewise of the Poet, who after having shed his Venom through the whole Piece, in a delicate and agreeable manner, suited to our Nature and Constitution, thinks to be quit for some Moral Discourse put into the Mouth of an old King, who is commonly represented by a very ill Actor, whose Part is disagreeable, the Verses dry and languishing, often bad, but always negligent at least, because it is on these Occasions that the Poet unbends himself from those Efforts of the Mind which he has just been making in describing the Passions. Is there any Person who in seeing *Cinna* acted, does not rather think of delighting themselves with all the tender and passionate Things which he and *Emilla* say to one another, than with the Clemency of *Augustus*, which is little minded, and
which

which not one of the Spectators ever thought of Extolling in going from the Play.

The Second thing which they object, is that there are Plays on Religious Subjects which notwithstanding are very fine, and for this they never fail to cite * *Polieucte*, for it would be difficult * *A Tragedy so call'd.* Name many others.

But in reality is there any thing more dry and less agreeable than what there is of holy in that Work? is there any thing more delicate and more passionate than what there is of prophane in it? Is there any Person who is not a thousand times more touch'd with the Affliction of *Severus*, when he finds *Paulina* Marry'd, than with the Martyrdom of *Polieucte*. There needs but a little Sincerity to agree with me in this; and indeed God has not chosen the Theatre to make the Glory of his Martyrs shine, or to give Instruction to those whom he calls to the Participation of his Heritage. But as that great Bishop says whom I before cited.

To change their Manners and their Reason guide

Christians have Churches not the Theatre.

Love is not the only fault of Plays, they describe *Ambition* and *Revenge* in no less dangerous a Manner. As these two Passions are look'd on by those who do not guide themselves by the Rules of the Gospel, only as Noble Distempers of the Soul, especially when no other Means are made use of to gratifie them, but such as the World esteems honourable; the Poets Enslaving themselves to these pernicious Maxims of them, compose all the Merit of their Heroes. *Rodriguez* would not hold the Rank he has in Tragedy, if he had not merited it by two Duels, in killing the Count, and Disarming *Don Sancho* and if History considers him most by the Name of *Cid*, and for his Exploits against the *Moors*, the Drama esteems him much more for his Passionate Love of *Chimena*, and for his two Private Combats: nay the Recital of the Defeat of the *Moors* is even extreamly tiresome in it, and little necessary to the Work. It being certain that there was no Severity at that time against Duels, and it is not at all probable that the King of *Castile* should have been so rigorous in that matter contrary to the Custom of the Age he liv'd in, that he might not well

well have pardon'd two a day, even without the pretence of so important a Victory as that. Is not *Revenge* again represented in *Cornelia* as an Effect of Piety, and Conjugal Fidelity, joyn'd with the *Roman* Constancy and Courage? when she says to *Caesar*, in the third Act, of the Death of *Pompey*,

'Tis there that thou shalt find on Earth and Seas,

*Pharfalia's Ruines arm another World,
Thither I'll go to hasten they Undoing,
Bearing from Rank to Rank these Ashes
and my Tears ;*

I will that from my Hate they take their Orders,

Following in Fight an Urrn instead of Eagles,

*That this sad Object may their Zeal incite,
To punish thee, and to avènge my Loss.*

It cannot be said that the Poet in this place design'd to give a Horror of Revenge, as he design'd to do of *Cleopatra's* in *Rodogune* ; on the contrary 'tis by this Vengeance that he intends to recommend *Cornelia* and to raise her Character above other Women, making a Duty and even a kind of Piety of her

A Treatise of

her Hatred for *Caesar*, which draws Respect and makes her pass for an Heroick Person. But he does not think her Vertue high enough unless he makes her Piety to *Pompey* rise even to Impiety and Blasphemy against the Gods of *Antiquity*; for thus he makes her speak in the first Scene of the fifth Act, to the Ashes of her Husband;

*By all the Pow'r of Sovereign Gods, I swear,
And what's yet more I swear ev'n by thy self,
For thou hast greater Pow'r o'er this sad
Heart,
Than the Respect of Gods who ill protect
me,*

And at the End of the fourth Scene,

*At my Departure doubt it not I go
To raise against thee both the Gods and Men;
Those Gods who've flatter'd thee and cheat-
ed me,
Those Gods who in Pharsalia could behold
With Thunder in their hands Great Pom-
pey slain,
They'll now perceive their Crime and will
avenge him;
If not, my Zeal urg'd by his Memory,
Shall without them snatch Victory from thee,
'T would*

'T would be a very ill Excuse for this horrible Impiety to say that *Cornelia* was a Heathen, for that only proves that she was deceiv'd in Attributing Divinity to things that have it not, but does not hinder that supposing her to ascribe Divinity to them, she ought not to have had Sentiments so dreadful impious. That Esteem which the Poet design'd in this place to raise in the Spectators for *Cornelia*, after having conceiv'd it himself, springs from the same Corruption which makes the World look on those as dishonourable and without Merit, who do not revenge the Death of their Father, or of their Relations, that the Publick often makes Mens Honour depend on fighting with the Murderers of their Kindred; they are bred up in these horrible Dispositions, and their Merit is measur'd by the Correspondence which is found in them to those Sentiments that are intended to be given them, which these sort of Representations favour besides in a Patherick manner, and which insinuates it self more easily than all that could be otherwise said to them.

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As for Ambition, which is properly the Daughter of Pride, it is too much honour'd in the World not to be so in Plays: It would fill a Volume to set down all the Examples that might be given of this in almost every Piece, as it would another to Combat that Passion so much as it deserves.

It is then true that the Design of Plays is to move the Passions, as those who have treated of *Poeticks* do agree: and on the contrary all the Design of the Christian Religion is to calm them, to weaken and to destroy them as much as is possible in this Life. 'Tis therefore that the Scripture teaches us that the Life of Man upon Earth is a continual Combat, because he has no sooner thrown down one Enemy, than this Defeat gives Birth to another within himself, so that his Victory is not less dangerous to him than his Losses; 'tis with these Arms that the Flesh makes that Cruel War against the Spirit, which cannot live but by mortifying the Lusts of the Flesh: they belong to that Law of Death which continually opposes it self to the Law of the Spirit, and 'tis therefore that one cannot be a perfect Christian, unless

unless this Body of Sin be destroy'd, unless the Old Man be crucified and the Celestial Man reign in us. This is the Christian Religion, this is what ought to be the Business of those who profess it, this is the Doctrine of St. Paul, or rather that of the *Holy Ghost*. And as Examples have a great Power over Men, at the same time the Stage proposes to us its Heroes abandon'd to their Passions: Religion proposes to us JESUS CHRIST Suffering, to deliver us from our Passions. Those who run after the first, look on Christ crucified as Foolishness, and an Occasion of Scandal; but those whom he calls to the Participation of his Glory, by renouncing their Desires and their Concupiscence, look on him as *the Power of God, and the Wisdom of God*.

If then Plays, in the State wherein they are at present, are so opposite to the Maxims of Christianity, is it not adding Crime to Crime to chuse the Holy Day of Sabbath to represent them on? 'tis the Day of the Lord, it belongs wholly to him, and if the Weakness of Man does not permit us to give him absolutely all of it by an actual Application, at least we ought not to take

take any but necessary Diversions; and to be careful that those are neither contrary to the Sanctity of the Day, nor to that which Christians are always oblig'd to.

But Players make all these Considerations yield to their Avarice, and evil Christians sacrifice them to their Pleasure. St. *Austin* assures us, that he who dances on a Sunday commits a greater Sin than he who tills the Ground; and I do believe that according to this Rule, those who go to Plays, or those who act them, cannot be justified. He lamented as a great Irregularity that he had wept for the Death of *Dido*, and not for that of his own Soul; and Christians instead of employing Holydays in atoning for their Sins, by Fruits worthy of Repentance, give them to unlawful Diversions; can there be any Blindness equal to this?

If this Discourse may open the Eyes of any one, I shall have attain'd the End I propos'd to my self: For those who are full of the Maxims of the World, and of the Flesh, and whom God by a just, but terrible Judgment has abandon'd to their own Hearts Desires; I shall not wonder if they find
Weakness

Weakness in my Reasonings, they find the same in the Gospel; they are not accustomed to examine things by the Rules which I have follow'd: For as the Apostle says, *The Carnal Man does not receive the Things that are taught by the Spirit of God, they seem Foolishness to him; and he cannot comprehend them, because 'tis by a Spiritual Light that they are to be judg'd.*

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What is in my Reasoning, they find
 the Gospel; they are not
 inclined to examine things by the
 light of Reason: I have followed: For as
 the Apostle says, The Commandment
 of the Law is the thing that we cannot do
 but the Spirit of God, they have followed
 and are found to be true, for
 the Spirit of a Christian is the
 light of Reason.

And as the Spirit of God is the
 light of Reason, so the Spirit of
 the Law is the light of Reason.

And as the Spirit of God is the
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TREATISE
AGAINST
Plays and Shews.

Publilh'd at first in the Year 1667, and
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P R E F A C E

ONE of the great Marks
of the Corruption of
this Age, is the Care
which has been taken to justify
Plays, and to make them pass
for a Diversion that might be
joyn'd with Devotion. Other
Ages had more Simplicity in
Good and Evil; Those who
profess'd Piety, shew'd by their
Words and Actions the Horror
they had of these prophane Di-
versions; those who were fond

The Preface.

of the Theatre, acknowledg'd at least that they did not in this follow the Rules of the Christian Religion; but the Character of this Age is to pretend to joyn Piety and the Spirit of the World together; they are not content to follow Vice, they will besides have it honour'd, and not disgrac'd with the shameful Name of Vice, which always disturbs a little the Pleasure one takes in it, by the Horror with which it is accompany'd. Men endeavour then to accommodate their Conscience to their Inclinations, that it may not come to disturb them by its importunate Remorses. This is
what

The Preface

what much Pains has been taken about, on the occasion of Plays. For as there is scarce any Diversion more agreeable to Persons of the World than this, it was of great Importance to them to secure to themselves a quiet, calm, and conscientious Enjoyment of it, which is what they most desire. The Means which those who are the most Subtile make use of for this, is to form a certain Metaphysical Idea of Plays, and to purge this Idea of all Sin; Plays, say they, are a Representation of Words and Actions as if they were present, what Evil is there in this? and after having thus

The Preface.

justified their general Idea of Plays, they think they have prov'd that there is no Sin in Plays as they are acted, and so go to them without Scruple. But the way to guard ones self from this Illusion, is on the contrary to consider Plays not by a Chimerical Speculation, but by the common and usual Practice of which we are Witnesses. We must consider what the Life of a Player is, what is the Subject and the End of our Plays, what Effects they produce in the Minds of those who represent them, or who see them represented; and what Impressions they leave in them; and afterwards

The Preface.

*afterwards examine if all this
has any Relation to the Life,
the Sentiments and the Duties
of a real Christian; which is
what is design'd to be done in
this Treatise.*

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The Preface.

It is not enough to say that we are
in any Relation to the Life
of a real Christian; which is
what is desired to be done in
the Treatise.

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TREATISE

AGAINST

Plays and Shews.

I.



It is impossible to consider the Business of a Player, and to compare it with the Christian Profession, without being sensible that there is nothing more unworthy of a Child of God, and of a Member of JESUS CHRIST than this Employment. I do not speak of the gross Irregularities only, and the dissolute manner in which the Women appear on the Stage, because those who justifie Plays, always separate those sort of Disorders from them in their Imagination, tho' they

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they are never separated in Effect. I speak only of that which is absolutely inseparable from them. 'Tis an Employment the end of which is the Diversion of others; where Men and Women appear on a Theatre to represent the Passions of Hatred, Anger, Ambition, Revenge, and chiefly that of Love. They must express them as lively and as naturally as is possible for them; and they cannot do so, if they do not in some manner excite them in themselves, and if their Souls do not take all the Changes which we see in their Faces. Those then who represent a Passion of Love, must be in some measure touch'd with it, whilst they represent it, and it is not to be imagin'd that they can presently efface from their Minds that Impression which they have voluntarily excited in it, and that it does not leave a great Disposition to that same Passion which they have been so willingly sensible of. Thus Plays are even in their Nature a School and an Exercise of Vice, since it is an Art in which one must necessarily excite in himself vicious Passions. And if we consider that the whole Life of Players is employ'd in this Exercise,

ercise, that they pass it entirely either in learning by themselves, or rehearsing among one another, or in representing to Spectators the Image of some Vice; and that they have scarce any thing in their Minds but these Follies; we shall easily see that it is impossible to joyn this Employment with the Purity of our Religion. And thus it must be own'd that it is a prophane Employment, and unworthy of a Christian; that those who exercise it are oblig'd to leave it, as all the Councils command them: and that by consequence it is not allowable for others to contribute to maintain them in a Profession contrary to Christianity, or to authorise it by their Presence.

II.

AS the Passion of Love is the strongest Impression that Sin has made in our Souls, which sufficiently appears by the horrible Disorders it produces in the World; there is nothing more Dangerous than to excite it, to nourish it, and to destroy that which restrains it. Now the chief Bridle which serves to check it, is a certain Horror of it,
which

which Custom and a good Education imprints; and nothing more diminishes this Horror than Plays, because that Passion appears in them with Honour, and in a manner which instead of rendring it horrible, is capable on the contrary of rendring it amiable. It appears there without Shame and without Infamy; they glory there in being touch'd with it. Thus the Mind by little and little grows familiar with it; we learn to suffer it, and to speak of it, and then the Soul lets it self gently slide into it, following the bent of Nature.

III.

'TIS to no purpose to urge for the Justification of Plays and Romances, that none but lawful Passions are represented in them; for tho Marriage makes a good use of Concupiscence, it is nevertheless always evil and irregular in it self, and it is not allowable to excite it in ones self or in others. We ought always to look on it as the shameful Effect of Sin, as a Sourse of Poyson capable to infect us every Moment, if God did not restrain the ill Consequences of it,

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It cannot then be deny'd that Plays and Romances are contrary to good Manners, since they imprint a lovely Idea of a vicious Passion, and make an Heroick Quality of it, there being none which appears more in these Heroes of Romances and of the Theatre.

IV.

MARRIAGE regulates Concupiscence, but does not render it regular, it is always irregular in itself, and it is only by Force that it contains it self within the Bounds that Reason prescribes. Now Plays, in exciting this Passion, do not at the same time imprint a Love of that which regulates it; the Spectators receive only an Impression of the Passion, and little or nothing of the Regulation of the Passion: The Author by a touch of his Pen stops it where he pleases in his Heroes, but he cannot stop it thus in those in whom he excites it. The Representation of a Lawful and that of an Unlawful Love, have almost the same Effect, and excite but one and the same Movement, which afterwards operates diversly according to the different Dispositions with which it meets:
and

and even often the Representation of a Passion cover'd with this Veil of Honour is the more dangerous, because the Mind looks on it with more Security, it is receiv'd with less Horror, and the Heart lets it self fall into it with less Resistance.

V.

That which renders the Danger of Plays the greater, is that they keep off all the Remedies which might hinder the ill Impression they make. The Heart is softned there by Pleasure ; the Mind is wholly employed on exterior Objects, and entirely fill'd with the Follies it sees there represented, and by Consequence is out of that State of Christian Vigilance, which is necessary to avoid Temptations, and like a Reed liable to be carried away with every Wind. It is very probable that no body ever thought of preparing themselves to see a Play by Prayer, since the Spirit of God would much sooner lead one to shun this dangerous Diversion, than to ask his Grace to be preserv'd from the Corruption which is there met with. If those who live in Retirement

Retirement from the World, do yet find great Difficulties in the Christian Life, even in the Solitude of Monasteries, if they are infected by the Commerce of the World, even when 'tis Charity and Necessity that engages them in it, and that they stand on their Guard as much as they can to resist it; what must be the Falls and the Wounds of those who, leading a Life entirely Sensual, expose themselves to Temptations which the strongest could not resist? should it not be said of them, in comparing them with the Spiritual Persons in the Church, as Job says of Men, in comparing them with the Angels, *Ecce qui serviunt ei non sunt stabiles, & in Angelis suis reperit pravitatem: quanto magis hi qui habitant domos luteas consumentur velut à tineâ?* * Behold those who serve him are not stable, * Accord-
and even in his Angels he finds Defects, ing to the
how much more shall they that dwell in Vulgar La-
Houses of Clay be subject to Corrup- sine.
tion and to Sin. Or that which Isaiah says. *Super humum populi mei spina & vepres ascenderunt, quanto magis super omnem domum gaudii civitatis exultantis?*
* If on the Land of my People, saith the Lord, there comes up Thorns and Briars, that

that is, if the Souls which sigh after their Celestial Country are sometimes wounded by the Darts of Sin, to what Disorder will not those be transported who live in Pleasures, and whose Hearts are full of all the vain Delights of the World? *Quanto magis super omnem domum gaudii civitatis exultantis?*

VI.

IT ought to be consider'd that Plays are a Temptation voluntarily sought, which much more keeps off the Grace of GOD, and inclines him to abandon us to our own Corruption than those into which we fall without foreseeing them. It is Temerity, Pride and Impiety to think our selves capable to resist the Temptations we meet with in Plays, without Grace; and it is Presumption and Folly to think that GOD will always deliver us by his Grace, from a Danger to which we expose our selves willingly, and without Necessity.

VII.

VII.

THOSE deceive themselves extremely who think that Plays make no ill Impression on them, because they do not find them excite any form'd evil Desire. There are many Degrees before one comes to an entire Corruption of Mind, and 'tis always extremely hurtful to the Soul to destroy the Ramparts which secur'd it from Temptations. 'Tis injuring it much to accustom it to look on those sort of Objects without Horror, and with some sort of Complacency, and to make it think that there is a Pleasure in loving and in being belov'd. The Aversion which it had for it, was as an Out-guard that hinder'd the Devil's entrance, and when that is destroy'd by Plays, he easily enters afterwards. One does not begin to fall when the Fall becomes sensible; the Fallings of the Soul are slow, they have Progressions and Preparations; and it often happens that one is overcome by a Temptation only by our having weakened our selves in Occasions which seem'd of no Importance; it being certain that he who despises little things shall fall by

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little and little. This is one of the Senses of that saying of *Joh*, *Qui habitant domos luteas consumentur velut à tineâ*, which shews that those who live a Sensual Life, and in the Pleasures of the World, are often consum'd by Passions, the Effect of which was insensible at the beginning, as that of the Moth is on Cloaths, and that they draw, as a Prophet says, Iniquity into their Hearts by these vain Amusements: *Wo unto them that draw Iniquity with Cords of Vanity.*

VIII.

Let not those then who do not find that Romances and Plays excite in their Minds any of those Passions which are commonly apprehended from them, think themselves therefore in Safety, and let them not imagine that these Books and Sights have done them no hurt. The Word of GOD which is the Seed of Life, and the Word of the Devil which is the Seed of Death, have this in common, that they often remain a long time hidden in the Heart without producing any sensible Effect. God sometimes brings about the Salvation
of

of Men by certain Words of Truth which he had sown in their Hearts twenty Years before, and which he revives when he pleases to make them produce the Fruit of Life : and the Devil in like manner sometimes contents himself to fill the Memory with his Images without going farther, and without forming yet any sensible Temptation from them ; and then a long time after he excites and revives them, even without our remembring how they came there, to make them bring forth the Fruits of Death, which is the only end that he proposes to himself in all that he does with respect to Men. We may say then to those who boast that Plays and Romances do not excite in them the least ill Thought, that they must stay a little, that the Devil will know very well how to take his Time when he finds a favourable Occasion. It may be that holding them to himself by other Tyes, he neglects at present to make use of those which are more visible ; but if he has need of them for their Destruction, he will not fail to employ them.

IX.

BUT supposing it true, that Plays have no ill Effect upon some Persons, they could not however take them for an innocent Diversion, or think themselves not Guilty in being present at them. Plays are not acted for one Person alone, they are expos'd to all sorts, of which the greater part are weak and corrupted, and to whom by consequence they are extreamly Dangerous. 'Tis their Fault, you'll say, to go to them in that State. That's true, but you authorise them by your Example; you contribute to make them look on Plays as a thing indifferent; the more Regular you are in your other Actions, the Bolder they are to imitate you in this. Why, say they, should we make a Scruple of going to Plays, since those who profess Piety go to them freely? you are accessory then to their Sin; and if Plays give you no Wounds of themselves, you wound your self by those which others receive from your Example, and thus you are the most guilty of all. The Persons of the World setting no Example are scarce guilty of

of any but their own Sins : but those who would pass for Vertuous, and who really practise some good Works, are guilty both of their own Sins, and of those of others ; and they not only lose the Merit of their good Actions, but do in a manner empoysen them by making them serve to engage others into Sin.

X.

GOD requires nothing properly of Man but his Love ; but he demands that entire. He will have no Sharers in it ; and as he is our Sovereign Good, he will not have us engage our Affections elsewhere, or find our Repose in any Creature, because no Creature is our End. The Plenitude of Love which we owe to GOD, saith *St. Austin*, does not allow us to suffer any Rivulet to run out of it. And therefore whatever Vertue we may imagine there is in the Love of a Mortal Creature, this Love is always vicious and unlawful, when it does not spring from the Love of GOD, and it cannot have its Rise from thence when it is a Love of Passion and of Application, which makes us find

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our Joy and our Pleasure in that Creature. A Christian, who knows what he owes to God, ought not to suffer any Passion or Inclination of that kind in his Heart, without condemning it, without lamenting it, and without begging of God to be delivered from it: and he ought to have an extream Horror of being himself an Object of the Passion of any other Person, whose Idol in some manner he becomes by that means, since Love is a Worship which is only due to God, as he can only be honour'd by Love. *Nec colitur nisi amando.* This shews that there is an infinity of Women who think themselves Innocent, because they have indeed some Abhorrence of gross Vices, who are notwithstanding extreamly Criminal in the Sight of God, because they are glad to maintain in the Hearts of Men a Rank which belongs to God alone, in taking Pleasure to be the Object of their Passions. They are pleas'd that Men should have an Inclination for them, should look on them with Sentiments not only of Esteem, but of Tenderneſs, and they willingly suffer them to express it by that prophane Language which is call'd Gallantry, which

which is the Interpreter of the Passions, and which in truth is a Sacrilegious Idolatry. 'Tis therefore that whatever Care is taken to separate from Plays and Romances the Images of shameful Irregularities, they will never take away the Danger of them, since we always see in them a lively Representation of that passionate Love of Men towards Women, which cannot be Innocent; and since they can never hinder Women from filling their Thoughts with the Pleasure there is in being belov'd and ador'd by a Man, which is not less dangerous, and less contagious to them, than the Images of Disorders visibly criminal.

XI.

PLAYS and Romances do not only excite the Passions, but they likewise teach the Language of the Passions, that is to say, the Art of expressing them, and of shewing them in an agreeable and ingenious manner, which is no small Evil. Many Persons stifle ill Designs because they want Address to discover them. And it happens too sometimes that Men desiring only to shew

their Wit, without being touch'd with any Passion, find themselves afterwards insensibly engag'd.

XII.

THE Pleasure of Plays is an evil Pleasure, because it commonly springs only from a Source of Corruption, which is excited in us by what we there see; and to be convinced of this, one needs only consider that when we have an extream Horror of an Action, we take no pleasure in seeing it represented; this is what obliges the Poets to conceal from the Eyes of the Spectators all that may give them that disagreeable Horror. When we do not feel then the same Aversion for the foolish Passions and those other Irregularities which are represented in Plays, and that we take pleasure in beholding them, 'tis a Sign that we do not hate them, and that they excite in us I know not what Inclination for those Vices, which spring from the Corruptions of our Hearts. If we had an Idea of Vice according to its natural Deformity, we could not bear the Image of it, and therefore one of the greatest Poets of this

this Age observes, that one of his best Pieces was not agreeable on the Stage, because it struck the Minds of the Spectators with the horrible Idea of a Prostitution, to which a Holy Martyr had been condemned. But that which he draws from thence for the Justification of Plays, which is, that the Theatre is now so Chast that indecent Objects cannot be suffered there, is that which manifestly condemns them. For one may learn by this Example, that we approve in some manner of all that we suffer, and which we see with Pleasure on the Stage, since we cannot suffer what we have in Horror. And by consequence there being still so much Corruption and vicious Passions in those Plays which seem the most Innocent, 'tis a Sign that we do not hate those Irregularities, since we take pleasure in seeing them represented.

XIII.

'TIS besides a very great Error, and which deceives many, not to consider any other ill Effect of these Representations but that of raising Thoughts contrary to Purity, and thus
to

to think that they do not hurt us at all, when they do not hurt us in that manner ; as if there were no other Vices but that, and that we were not as susceptible of them. In the mean time, if we consider the Plays of those who have most affected this seeming Decency, we shall find that they have shun'd representing Objects absolutely Indecent, only to take others as Criminal, and which are no less contagious. All Monsieur de Corneilles Pieces (who is without question the most Chast of any that have writ for the Stage) are only lively Representations of the Passions of Pride, Ambition, of Jealousie, Revenge, and chiefly of that *Roman* Virtue which is nothing else but a violeut Self-love. The more they colour these Vices with an Image of Greatness and of Generosity, the more they render them Dangerous and capable of entering the best dispos'd Souls; and the Imitation of these Passions pleases us only because our Corruption excites at the same time a resembling Agitation, which in some manner transforms us, and makes us enter into the Passion which is represented to us.

XIV.

IT is so true, that Plays are almost always a Representation of vicious Passions, that the greatest part of Christian Vertues are incapable of appearing on the Stage. Silence, Patience, Moderation, Divine Wisdom, Poverty of Spirit, and Penitence, are not Vertues the Representation of which can divert Spectators, and especially one never hears any mention there of Humility or bearing of Injuries. What a poor Heroe of a Play would an humble and patient religious Person make? There must be something Great and Elevated in the Esteem of Men, or at least something Lively and Animated, which is not to be met with in the Christian Wisdom and Gravity. And therefore those who have introduc'd any Saints on the Stage, have been forc'd to make them appear Proud, and to put Words into their Mouths fitter for the Heroes of ancient *Rome*, than for Saints and Martyrs. The Devotion too of these Stage Saints must be always a little Gallant, and therefore a Disposition to Martyrdom does not hinder

A Second Treatise

der Mr. Corneille's *Theodora* from speaking in these Terms.

*If I my Soul abandon'd to my Senses,
Suffering it to be led by those Impressions
Which at their Birth the tender Passions
form.*

And the Humility of the Stage suffers her to answer after this manner in another Place.

*That mighty Power given to his Virtues,
Equals him almost to the Race of Kings
From whom I am descended ; and tho Time
And Rome, have now depriv'd me of the
Rank,
I still retain the Courage and the Blood.
In my low State I know to live a Princess,
I fly Ambition, but I Meanness hate.*

XV.

EVEN common Affections are not fit to give the Pleasure which is sought for in Plays, and there would be nothing duller than a Christian Marriage on each side free from Passion. There must be always Transport in them, Jealousy must mingle it self, the Will of Parents

Parents must be contrary, and Intrigues must be us'd to make them succeed. Thus they teach the way to those who are possess'd of the same Passion to make use of the like Addresses to arrive at the same End.

XVI.

EVEN the Design of Plays obliges the Poets to represent none but vicious Passions. For the End they propose is to please the Spectators, and they cannot do so, but by putting into the Mouths of the Actors such Words and Sentiments as are suitable to the Persons whom they suppose to speak, and of those before whom they speak. Now they rarely represent any but ill Persons, and they speak only before Persons of the World, whose Hearts and Minds are corrupted by evil Passions and evil Maxims.

XVII.

THE Persons of the World who are the common Spectators of Plays, have three principal Dispositions. They are full of Concupiscence, full of Pride, and

and of an Esteem of Human Generosity, which is nothing else but a disguis'd Pride. So that the Poets, who in order to please must accommodate themselves to these Inclinations, are oblig'd so to contrive that their Plays may always turn on these three Passions; and to fill them with Love, with Sentiments of Pride, and the Maxims of Human Honour. This is the reason that there is nothing more Pernicious than the Poetick and Romantick Morality, because it is only a Heap of False Opinions which have their Birth from those three Sources, and which are only agreeable in that they sooth the corrupt Inclinations of the Readers or of the Audience. This is the Source of that Pleasure which is receiv'd from these Verses that Mr. de Corneille has put in the Mouth of a Lord, who had kill'd in a Duel one that had struck his Father.

*Do not expect in fine from my Affection,
A weak Repentance of a virtuous Action,
Thou know'st how much a Blow affects the
Brave;
I spar'd th' Affront, I fought the Author
of it,
And have aveng'd my Honour and my Fa-
ther;*

Again I'd do it, were it yet to do.

'Tis from the same Corruption of Mind that People hear without Pain these horrible Sentiments of one who is resolv'd to fight with his Friend, because he was thought to be guilty of a thing of which himself believ'd him Innocent.

*'Tis little to neglect so strong a Duty
That my own Heart declares thee Innocent,
'Tis little which it gives to Publik Error;
Thou art a Criminal since thou art accus'd.
My wounded Honour knows too well its Due,
Not to revenge on thee what Men believe,
Such is th' impitiable Law of Honour,
When injur'd by a Friend, to mind it self
alone;
In its own Cause ever inexorable.
It asks the dearest Blood if but thought
Guilty.*

Nor was ever any Person shock'd at these barbarous Words of a Father to a Son, whom he charges to avenge him.

*Against his Arrogance go try thy Courage,
In Blood alone such Ontrages are wash'd
Or kill, or die.*

And

And yet in considering them according to Reason, there is nothing more detestable; but 'tis thought that Poets are allow'd to assert the most Damnable Maxims, provided they are conformable to the Characters they represent.

XVIII.

It must not be imagin'd that these wicked Maxims, of which Plays are full, are not Hurtful, because People do not go there to form their Sentiments, but to divert themselves; for they do not fail of making Impressions notwithstanding without being perceiv'd; and a Gentleman will more sensibly resent an Affront, and be the more easily transported to avenge it in the Criminal manner which is * common in *France*, when he has heard such sort of Verses recited; the reason of which is that our Passions are excited by the Objects, and the false Opinions with which the Mind is prepossess'd. The Opinion that that Chimæra of Honour is so great a Good, that it must be preserv'd even at the Expence of Life, is what produces the Brutal Rage of the Gentlemen of *France*.

* But is
now utter-
ly abolish'd.

If

If those who fight a Duel were never spoke of but as Fools and Mad-men, as indeed they are; if that Phantom of *Honour*, which is their Idol, was never represented but as a Chimera and a Folly; if care was taken never to form any Image of *Revenge*, but as of a mean and cowardly Action; the Resentment which Men feel upon an Affront would be infinitely weaker: But that which exasperates and renders it the more lively, is the false Impression that there is Cowardice in bearing an Affront. Now it cannot be deny'd that Plays which are full of these evil Maxims, do greatly contribute to fortify that Impression, because the Mind being by them transported, and entirely out of it self, instead of correcting those Sentiments, abandons it self to them without Resistance, and delights to feel the Motions they inspire, which disposes it to produce the like upon occasion.

XIX.

That which renders the Image of the Passions which Plays represent to us the more Dangerous, is that the

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Poets

Poets to make them agreeable, are oblig'd not only to represent them in a very lively manner, but likewise to take from them what they have of most horrible, and to paint them in such a manner by their Ingenuity, that instead of raising the Hatred and Aversion of the Spectators, they engage on the contrary their Affection; insomuch that a Passion which could only give Horror if it were represented such as it is, becomes Lovely by the ingenious manner in which it is express'd. This may be seen in the Verses where Mr. de Corneille represents the Rage of *Horatius's* Sister, for thus he makes her talk in speaking of her Father;

*Yes I will make him see by Proofs infallible
That real Love can even brave the Fates,
And takes no Laws from those inhuman Ty-*
rants

*Which harsh injurious Stars have made
our Parents :*

*Thou blam'st my Sorrow, dar'st to call it
Weakness ;*

*But barbarous Father ! so much more I
love it,*

The more it angers thee.

And

And afterwards in speaking to her Brother, she makes this horrid Imprecation against her Country.

Rome the sole Object of my high Resentment,

*To which thou now hast sacrific'd my Lover;
Rome, which thy Heart adores, which gave thee Birth;*

Rome, which in fine I hate for honouring thee.

May all her Neighbours joyn'd in one Alliance,

*Sap her Foundations, yet but ill establish'd;
Her self, upon her self throw down her Walls,*

And with her cruel Hands tear her own Bowels;

*May Heaven's Anger kindled by my Vows
Pour down upon her a consuming Fire,*

*May I even with these Eyes behold her barn;
Behold thy Laurels Dust, thy House in Ashes,*

*See the last Roman breathing his last Sigh,
I only be the Cause, and die with Pleasure.*

If we divest the Image of this Passion from all the Ornament the Poet gives it, and consider it only by Reason,

son, there can be nothing more detestable imagin'd than the Fury of this enrag'd Maid, who for a foolish Passion violates all the Laws of Nature. And yet this Disposition of Mind, so criminal in it self, has nothing Horrible in it, when cloath'd with all these Ornaments; the Spectators are more inclin'd to love this Fury than to hate her. I have made use on purpose of these Examples, because they are least dangerous to produce. But indeed the Poets practise this Artifice of painting Vices, in Subjects much more pernicious than this; and if we examine almost all Plays and Romances, we shall scarce find any thing in them but vicious Passions adorn'd and colour'd with a certain Paint, which renders them agreeable to Persons of the World. But if it is not allowable to love Vice, may we take Pleasure in diverting our selves with such things as teach us to love it?

XX.

A Christian having renounc'd the World, its Pomp and Pleasures, cannot seek Pleasure for it self, nor Diversion

fion for the sake of Diversion. It must (that he may use it without Sin) be in some manner necessary for him; and that it may be truly said that he takes it with the Moderation of one that uses it, and not with the Passion of one that loves it. Now as the sole Usefulness of Diversion is to repair the Forces of the Mind and Body, when they are weakned by Labour, it is clear that we are at most only allow'd to divert our selves, as we are allow'd to eat.

'Tis easy to conclude from hence, that it is not the Life of a Christian, but a Heathenish and Brutal Life, to pass the greatest part of ones Time in Diversions, since they are not allow'd for themselves, but only to render the Mind more capable of Labour. For if no body doubts that it would be a very criminal Life to do nothing but eat and sit at Table from Morning to Night, which the Prophet condemns in these Words, *Woe unto them that rise up early in the Morning to follow Strong Drink, and continue until Night till Wine inflame them.* It is easy to see that 'tis no less an Abuse of Life (which God hath given us for his Service) to pass it entirely in what is call'd *Diversion*, since

the Word it self advertises us that it ought only to be sought to divert and unbend us from laborious Studies and Occupations, which cause in the Soul a kind of Weariness that needs to be repair'd.

This suffices to condemn the greater part of those who frequent Plays : for it is vñble that they do not go thither to unbend their Minds from serious Occupations, since those Persons, and particularly the Women of the World scarce ever employ themselves seriously. Their Life is nothing but a Vicissitude of Diversions, they pass it all in Visits, in Gaming, in Balls, in Walks, in Feasting, and at Plays. If notwithstanding this they grow tir'd, as they often are, 'tis because they have too much Diversion, and too little of serious Occupations. their Weariness is a Disgust occasion'd by Satiety like that of those who have eat too much ; and it ought to be cur'd by Abstinence, and not by the Change of Pleasures. They should divert themselves by some Employment, since Laziness and Idleness is the principal Cause of their being weary.

XXI.

It follows from hence, that all those who have no need of Diverſion, that is to ſay, the greater part of thoſe who go to Plays, cannot do it without Sin, tho' there was no other reaſon to make Plays unlawful. But it does not follow from hence that thoſe who really need to unbend their Mind, may go thither without Sin, becauſe a Play cannot paſs for a Diverſion, ſince it cannot have the Effect which we are allow'd to aim at in a Divertiſement : for a Chriſtian muſt only ſeek in it a bare unbending of the Mind, which may render it more capable of acting Chriſtianly, and with a Chriſtian Diſpoſition. Now ſo far are Plays from ſerving to this End, that there is nothing which more indispoſes the Soul, not only for the principal Chriſtian Actions, ſuch as Prayer, but even for the moſt common Actions when one would do them in a Chriſtian Spirit; that is to ſay, with a Recollection and Attention to God, which we muſt endeavour as much as is poſſible to preſerve in exterior Actions. So that as

the Necessity which we have of eating, does not make it allowable for us to eat such Meats as only weaken the Body, in like mannner the Need which we have of Diverſion cannot excuse thoſe who ſeek ſuch Diverſions as only render the Mind leſs fit to act Chriſtianiſm.

XXII.

PLAYS and Romances not only diſpoſe the Soul for all Acts of Religion and Piety ; but they give it a Diſguſt in ſome meaſure of all ſerious and ordinary Actions. As nothing is repreſented in them but Gallantries or extraordinary Adventures, and that the Diſcourſes are far enough diſtant from ſuch as are uſ'd in ſerious Affairs, one inſenſibly takes from them a Romantick Diſpoſition of Mind, the Head is fill'd with Heroes and Heroines, and Women chiefly ſeeing the Adorations which in them are given to their Sex (of which they find the Image and Practice in Companies of Diverſion, where young Men talk to them what they have learnt in Romances, treating them as Nymphs and Goddeſſes) imprint that ſort of

Life

Life so much in their Fancy, that the little Affairs of their Family and Housewifry become insupportable to them; and when they return to their Houses with Minds thus evaporated, and fill'd with these Follies, they find every thing there disagreeable, and especially their Husbands, who being taken up with their Affairs, are not always in a Humour of paying them those ridiculous Complaisances, which are given to Women in Plays, in Romances, and in the Romantick Life.

XXIII.

THE Necessity which we are in of repairing the Decays of the Body by Nourishment, cannot serve those for an Excuse who should willingly eat such Meats as leave a venomous Quality, disturb the Humours, and cause an ill Habit of Body; because that sort of Food would be contrary to the End of eating, which is to preserve the Life of the Body. In like manner the need which we have of recreating our selves sometimes, cannot excuse those who take Plays for their Diversion, since as we have said they leave Venomous Qualities

lities in the Mind, excite the Passions, and disorder the whole Soul.

XXIV.

BUT the Need which Men have of Diversion is not by far so great as is thought, and it consists more in Imagination, or in Custom, than in a real Necessity. Those who are employ'd in Bodily Labour, have only need of a bare Cessation from it. Those who are employ'd in Affairs toilsome to the Mind, and but little laborious to the Body, have need to recollect themselves from that Disposition which those sort of Employments naturally cause, and not to dissipate themselves yet more by Diversions which extreamly engage the Mind. 'Tis a Jest to fancy that one has need to pass three Hours in filling the Mind with Follies at a Play. The Men of this Age have not their Minds of another make than those of St. *Louis's* time, who could well be without them, since he drove the Players out of his Kingdom. Those who find in themselves this Need, ought to look on it, not as a natural Weakness, but as a Vice of Custom, which they must cure by

by serious Employments. A Man who has labour'd hard, is satisfied when he ceases from Labour, and diverts himself by laying aside his Business. Plays are only necessary to those who are always in Diversion, and who endeavour to remedy that Disgust which naturally accompanies an Excess of Pleasures; and as this Necessity proceeds only from an evil Disposition which they are oblig'd to correct, we may say that they are Necessary for no body, and that they are Dangerous to all.

XXV.

BUT nothing better shews the Danger of Plays, and how much they are forbidden to Christians, than their Opposition to the principal Dispositions in which we ought to endeavour to establish our selves, and to which we ought to tend, if the Weakness of our Vertue lead us from them. The first is the *Spirit of Prayer*, of which the Apostle gives an expresse Commandment in these Words, *Pray without ceasing*, and our Saviour in these, *Watch and Pray lest you enter into Temptation*. For Temptations being in some sort continual, Prayer which

which is the Remedy against them ought to be so too.

'Tis true that this Continuity of Prayer can only consist in a perpetual Attention of the Mind to God, and that it suffices if it sometimes remain in a simple Desire which God knows to be in it. But it is certain that this Desire is easily extinguish'd, if care is not taken to nourish it by actual Prayer, and by meditating on Divine Things.

'Tis therefore that Christians being unable to pass their whole Life in the act of Prayer, are oblig'd at least to invigorate themselves from time to time before God: and as it is by these actual Prayers they maintain that which ought to be always in the bottom of their Heart, they ought to shun with great Care all that may render their Prayers unworthy to be presented before the Divine Majesty; which obliges them not only to shun the Distractions which come upon them in Prayer, but much more the Sources of those Distractions, which filling the Soul with idle Thoughts, makes it incapable of applying it self to God.

This is sufficient to oblige all those who

who have any care of their Salvation to avoid Plays, Balls, and Romances, there being nothing in the World which draws the Soul more out of it self, which renders it more incapable of Application to GOD, and which fills it more with vain Phantasms. They are strange Prayers which are made just as one comes from those Spectacles with a Head full of all the Follies one has seen there. One cannot raise in himself the Spirit of Prayer, nor that holy Ardour which is excited by Meditation when GOD pleases. But the least we³ can do is not to put any Obstacle and Hindrance to it, by doing voluntarily what is directly contrary to that Spirit.

XXVI.

GOD easily pardons the Distractions which spring from the Frailty of Nature, but he does not so with those that are voluntary in their Source, as those are which Plays produce; and therefore there is reason to fear that all the Prayers of Worldly Persons, which are full of these sort of Distractions, are more capable of irritating GOD, than
of

Pfal. 109.

7.
Prov. 28.

9.

of appeasing him, and that they are of the number of those of which the Prophet says, *And let his Prayer become Sin.* And if Prayer, which should draw down the Spirit of GOD on all our Works, be it self defiled, what must be judg'd of all the other Actions. *If the Light which is in thee be Darknes, how great is that Darknes?*

XXVII.

Jer. 13.
16.

ONE of the principal parts of Piety, and the chief means of preserving it, is to love the Word of GOD, and to find our Consolation in it. 'Tis by a Sentiment of the Sweetness which the Prophet had experienc'd in this Spiritual Nourishment, that he says to GOD, *I have found thy Words, and have nourished my self with them, and they have fill'd my Heart with Joy and Gladness.* 'Tis this Divine Consolation, according to St. Paul, which entertains our Hope, and which supports us in the Sufferings of this Life. 'Tis these holy Delights which raise Christian Souls from the Desart of this World unto GOD, according to that Saying in the Canticles, *Qua est ista qua ascendit de deserto deliciis affluens,*

affluens, Who is she that cometh up from the Desert abounding with Delights.

Now Experience may make all the World know, that nothing more extinguishes that Spiritual Joy which one feels in reading the Word of GOD, than Secular and Sensual Delights, especially that of Plays. These two Pleasures are entirely incompatible, those who are delighted with Plays cannot be pleas'd with Truth, and those who are pleas'd with Truth, have a Disgust for these sort of Pleasures. And therefore that same Prophet to whom GOD had given this Spiritual Relish of his Word, shews immediately after that he could not bear the Assemblies of Gaming and Diversion, and that he plac'd all his Glory and all his Joy in considering the Wonders of the Works of GOD. *Non sedi cum concilio ludentium, & gloriatus sum à facie manus tue.* And the holy King David, who had also tasted the Sweetness of the Divine Law, shews in like manner the Contempt which it makes him conceive for all the vain Discourses and all the vain Amusements of this World. *Narraverunt mihi*

iniqui fabulationes suas, sed non ut lex Psal. 119.
85.

tua. This is the Sentiment with which
the

the Holy Ghost inspires all those to whom he gives a Love for his holy Word. All the Diversions which are so agreeable to Persons of the World, are to them an insipid Food, of which they cannot taste, because they find nothing in them but Emptyness, Vanity, and Folly; and not the Salt of Truth and of Wisdom; which makes them say with *Job*, that they cannot relish them, *Who can eat of this Meat which has no Salt?*

But if the Soul on the contrary abandons it self to these false Pleasures, she immediately loses the relish of Spiritual ones, and finds nothing but Disgust for the Word of GOD. These are those Sowre Grapes of which the Prophet says, they benum and *set the Teeth on Edge of those who eat them.* That is to say, according to St. *Gregory's* Explication, that when one feeds himself with the vain Pleasures of the World, the Spiritual Senses become stupify'd, and incapable of the relishing or understanding the Things of GOD. Now among the Pleasures of the World which extinguish the Love of the Word of GOD, it may be said that Plays and Romances hold the first rank, because there is nothing more oppos'd to Truth

Truth, and that the Spirit of God, as says St. Bernard, being a Spirit of Truth can have no part with the Vanities of the World;

XVIII.

GOD does not impute to us the Coldness which proceeds from the withdrawing of his Light, or merely from the Heavyness of this Body; but no doubt he imputes to us that, to which we have contributed by our Negligence and our vain Diversions. 'Tis his Will that we should esteem nothing so much as the precious Gift which he has made us of his Love, and that we should be careful to preserve it by giving it Nourishment. This Command he has made to all Christians in the Persons of the Priests of the Ancient Law, whom he ordains always to maintain the Fire on the Altar, and to take care to put Wood upon it every day in the Morning. This Altar is the Heart of Man, and every Christian is the Priest who ought to be careful to nourish the Fire of Charity on the Altar of his Heart, by putting Wood every day upon it, that is to say, maintaining it by the Meditation

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of

of Divine things and by Exercises of Piety. Now if those who go to Plays have yet any sense of Piety, they cannot disown that Plays deaden and entirely extinguish Devotion; so that they should not doubt that God judges them extremely guilty for having made so little account of his Love, that instead of nourishing and endeavouring to augment it, they have not fear'd to extinguish it by their vain Diversions; and that he will impute to them as a great Sin the Abatement or the Loss of their Love to him. For if a Dissipation of the Goods of the World and of Earthly Riches by Luxury and Gaming is no little Sin, what must be judg'd of a Dissipation of the Goods of Grace and of that precious Treasure the Scripture speaks of, which we ought to purchase by the Loss of all the Goods and all the Pleasures of this Life.

XXIX.

THE Fathers blame as a dangerous Temerity the Conduct of those who not being yet sufficiently confirm'd in the Love of God, employ themselves

with too much Ardour in Exterior Good Works on pretext of Charity, because it is difficult for the Mind not to dissipate it self extreamly in these Exercises. *If the Soul, saith St. Gregory, is not established and fortified in the Interior Life by Grace, it cools extreamly in Earthly and Secular Employments.* What Judgment would he then have made of those who being yet weak, make nevertheless no difficulty of going to Plays, which dissipate the Mind more than the greatest Occupations, and which cannot be excus'd either by Zeal or Charity, since nothing but Pleasure is sought in them?

XXX.

NO body without doubt would approve of a *Monastick's* going to the Play, because all the World sees well enough the extream Disproportion between this Diversion and the Holy Life which he professes; but they are not shock'd in the same manner at many Christians making no difficulty to go thither; because they do not know the Sanctity to which they are oblig'd by their Baptismal Vow. They do not consider

that (as *St. Paul* says) By the Grace of this Sacrament they have been bury'd with **JESUS CHRIST**; that they have vow'd to embrace his Cross, not to live any longer to themselves, or to the World, but to have **CHRIST** live in them. They do not consider that the Christian Life ought to be not only an Imitation but a Continuation of the Life of **JESUS CHRIST**, since 'tis his Spirit that ought to act in them and by them, and to imprint in their Hearts the same Sentiments which it imprinted in the Heart of **JESUS CHRIST**. If they look'd on the Christian Life with this view, they would immediately be sensible how much Plays are oppos'd to it; and there needed no Arguments to convince those of it who were persuaded of these Capital Truths of our Religion, as there needs none to convince a Monastick who knows his Rule, that *Prophane Diversions* are forbidden to him.

XXXI.

ALL our Actions are due to **JESUS CHRIST**, not only as to our God, but as to him who has redeem'd us with

a great Price, to oblige us to glorifie him in all our Works, according to St. Paul. All our Actions then must be refer'd to his Glory, and testifie that we are Lovers of CHRIST Crucified, that we love what he lov'd and hate what he hated. They must in fine be such as that we may truly say we do them for him and for his Love. Now would it not be mocking both God and Man to say that one goes to a Play for Love of JESUS CHRIST? and if this Disposition is Essential to Christianity, as cannot be doubted, it is Plain that those who frequent Plays are not, and do not live in the Spirit of Christianity.

XXXII.

IF a Christian considers himself as a Sinner, he must be sensible that there is nothing more contrary to that state which obliges him to Penitence, to Tears, and to Shunning useles Pleasures, than the Search of a Diversion so vain and dangerous as that of Plays: and if he considers himself as a Child of God, as a Member of JESUS CHRIST, illuminated by his Truth, enrich'd with his Grace, nourish'd by his Body,

and Heir of his Kingdom, he must conclude that there is nothing more unworthy of so high a Dignity, than to share in the foolish Pleasures of the Children of the World.

XXXIII.

TRUE Piety cannot subsist without a salutary Fear, which the Soul conceives at a View of the Dangers with which she is environ'd. She cannot be ignorant of the Power and the Malice of her Enemies, who are round about to devour her, as the Scripture speaks, She knows, as *St. Paulinus* says, that all the Fashion of the World passes away, and that all Corporeal Creatures which attract our Hearts by our Eyes, are so many Snares which the Devil makes use of to catch us, so many Swords with which he endeavours to pierce our Hearts. She knows that she walks in the midst of a thousand Enemies, and a thousand Snares, and that she is among them without Light, and without Strength, since she finds nothing but Darkness in her Understanding, Weakness in her Will, and revolting in her Senses. The Experience of so many

many Souls that are lost in her Sight, and the general Corruption which reigns every where, makes her know that there is nothing more rare than Christian Virtue, nothing more easy than to perish, nothing more Difficult than to be sav'd. How then can she joyn with so just a Fear of the dreadful Evils which threaten her, the vain Diversions of the World, and entertain her Mind with the vain Fancies with which Plays do fill it? Is it not visible that as the natural Effect of Plays is to stifle this so useful a Fear; the Effect of this Fear ought likewise to be to stifle the Desire of useless Diversions; and to make the Soul conclude that she has many other Things to think of, and to do in this World, than to go to Plays, that the Time which God gives her is too precious to be miserably lost in these vain Amusements? so that when she abandons her self to them, it must be by blinding her self, by losing the Remembrance of her Dangers, and by stifling also that Disposition by which the holy Spirit enters the Heart, and which he maintains in it as long as he remains there.

XXXIV.

ONE of the first Effects of the Light of Grace is to discover to the Soul the Emptyness, the Nothingness, and Instability of all Worldly Things, which pass and vanish away like Phantasms, and to make it see at the same time the Greatness and Solidity of Things Eternal. And this Disposition produces in all Christian Souls a particular Averfion for Plays, because they see a peculiar Emptyness and Nothingness in them. For if all Temporal Things are only Figures and Shadows, these are but the Figures of Figures, since they are nothing but the vain Images of Temporal Things, and often of Things that are false.

XXXV.

SIN has open'd Mens Eyes to make them behold the Vanities of the World with Pleasure ; and the Grace of the Gospel, by opening the Eyes of the Soul for Divine Things, shuts them to Worldly Things by a much more happy Blindness than that miserable Sight which

which Sin has procur'd us. 'Tis this
advantagious Blindness, saith St. Pauli-
nus, which the Prophet beg'd of God,
when he said, *Keep my Eyes from behold-
ing Vanity*, and which our Saviour pre-
fers to the clearightedness of the Jews,
when he says to them, *If you were blind
you would have no Sin.* |

If then we are oblig'd as Christians
to beg of God that he would take away
our Sight from all the Follies of the
World, of which Plays are an Abridg-
ment; and that he would imprint in our
Hearts an Hatred and Aversion for them.
How can we think that we may feed
our Eyes with those vain Spectacles, and
place our Delight in what ought to be
the Object of our Aversion and of our
Horror?

THE

Of our Aversion and of our
our Delights in what ought to be
those yain Spectacles, and
we can well think that we may feel
and stand and Aversion towards
one; and that he would in principle one
kind of which plays are an Abridg-
ment of all the Liberties of the
of it so that he would take away
if then we are oblig'd as Christians
to avoid them as Sin.

THE
DECREES
OF THE
COUNCILS
CONCERNING
Plays and Publick Shews.

THE
DECREES
OF THE
COUNCILS
CONCERNING
Lays and Publick Shewes.

**T H E
ADVERTISEMENT.**

THere are three things
to be remark'd in read-
ing the Canons of the
Councils concerning Plays.

*The First is the Severity
of the Church against Players,
and against those who were
present at such Spectacles, with
the great Care she has taken to
hinder Christians from being con-
strain'd to go to them, or to be
Actors in them; which may let
us see that she did not look on
it as a small Crime. The*

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The Second is, that those Canons which are against Shews in general, are likewise against Plays, since they comprehend all Spectacles, and that Plays was one of them among the Antients, and even the most diverting of them to Polite Persons; so that it cannot be said that those Canons are only against other Shews. For if that were true the Church would have made some Difference between 'em, by distinguishing to her Children which are the Spectacles that are allow'd them, and which they are forbidden. But that which shews yet more clearly that those Canons which are

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are against Spectacles in general, do likewise comprehend Plays, is, that there are Canons which condemn Plays in particular, the Church taking care to explain more expressly at certain Times, those Things which she contents her self only to ordain in general on other Occasions.

The Third Thing to be remark'd is, that tho' an African Council held in the Year 424, desir'd no more of the Emperors, than to prohibit all Shews on certain Days more particularly dedicated to the Worship of God and to Exercises of Piety; that does not import

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port that the Council intend-
ed to approve or to allow them
on other Days; of which the
Reason that induced them to
desire that Prohibition of the
Emperors is a manifest Proof,
the Council expressing that it
is because those Spectacles are
contrary to the Commandments
of God. But as in that time
there remain'd still a great num-
ber of Pagans, over whom the
Church had no Jurisdiction, and
that besides the People had so
great a Fondness for those Spe-
ctacles, that it would have been
almost impossible for the Empe-
rors themselves to have abolish'd
them; the Church by an ex-

treame

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stream Prudence contents her
self with doing three Things :
First, to desire, that out of
that Respect which was due to
the true Religion (which at
that time was likewise the Re-
ligion of the Emperors) all
Shews should absolutely cease
whilst the Church was employ'd
in honouring God during the
great Solemnities : Secondly,
to desire that Christians might
not be constrain'd either to be
Actors or Spectators of those
forbidden Sports: And Lastly,
to denounce Excommunication to
those of her Children who should
be Disobedient to her Orders
and to her Discipline ; so that
T far

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far from drawing any Conclusion from this Council in favour of Plays, 'tis from the Resolutions of that celebrated Assembly we draw our strongest Arguments against them.

THE

THE
DECREES
OF THE
COUNCILS
CONCERNING
Plays and Publick Shews.

CANON lxii,
*Of the Council of Illiberis,
held in the Year 305.*

F any *Players* will embrace
the Christian Faith, we
ordain, That they first
renounce their Employ-
ment, and that after-
wards they be admitted, on Condition
they no more exercise their former
Trade. But if they act contrary to
T 2 this

Decrees of the Councils

this Decree, that they be driven out,
and cut off from the Church.

CAN. lxxvii,*Of the same Council.*

IT is forbidden that any Women who are of the Faithful or Catechumens should marry with Players, and if there are any who do marry them, let them be Excommunicated.

CAN. V,*Of the first Council of Arles,
held in the Year 314.*

AS to Players, we ordain that they be excommunicated as long, as they continue that Employment.

CAN.

CAN. ii,

Of the third Council of Carthage, held in the Year 397.

IT is forbidden that any of the Laity be present at Publick Shews: for Christians have always been prohibited going to Places prophan'd by Blasphemy; that is to say, according to the Interpretation of *Zonaras*, that Christians have always been forbidden to go to Places where there is nothing done but unlawful and shameful Actions; and where by consequence those Christians who are present, cause the Name of God to be blasphem'd by Infidels, seeing the little Regard that Christians have to Temperance and Decency.

T3 **CAN.**

CANON. lxxxviii,

Of the fourth Council of Carthage, held in the Year 398.

LET him who on Holy-days leaves the Solemn Assembly of the Church to go to Shews, be Excommunicated.

Council of Africk, held in the Year 424

Canon 28 or 61, according to the Code of the Canons of the African Church.

IT must be requested of the most Pious Emperours *Theodosius* and *Valentinian*, that they will prohibit Theatrical Shews and other Sports on Sundays and the other Festivals which the Christian Religion solemnizes; chiefly because that during the *Octave of Easter*, the People run to the *Circulus* instead

instead of going to Church; If the Representation of the Shews, which are accustom'd to be given to the People happen on those Holy-days, such Sports ought to be remitted to another time.

It must besides be represented to the most Pious Emperors, that Christians ought not to be constrain'd to be present at the *Shews*, or to be Actors in them; for no Person ought to be forc'd by Persecution to do things that are contrary to the Commandments of God, but every one should be left in the Liberty he has receiv'd from God, to make use of it as he ought; Especially it should be consider'd in what danger those are who being of that Number of Persons that are charg'd with the care of the Publick Sports, are forc'd by the Terror of Punishments to be present at the *Shews*, contrary to the Commandments of God.

The Emperors Theodosius and Valentinian having a Regard to the Remonstrances of the Fathers of this Council, published, in the Year following, 425, this Law which is set down in the Code of Theodosius, Lib. 15. Tit. 5. De Spectaculis.

“ **W**E forbid the People in all
 “ the Cities of our Empire
 “ the Diversions of the Theatres and
 “ of the Circus, on Sunday, which is
 “ the first day of the Week, on the day
 “ of our Saviour CHRIST'S Nativity, on
 “ the Epiphany, all the days of Easter
 “ and of Whitsontide, as long as the
 “ white Robes are worn, (which by
 “ their Whiteness figure that new
 “ Light which is receiv'd in Baptism)
 “ as likewise on the days on which is
 “ celebrated with great reason the
 “ Memory of the Apostles Martyrdom,
 “ who are the Masters of all Christians.
 “ And if there are still any Persons who
 “ follow the Impiety of the Jews, or
 “ the Error and Folly of the Heathens,
 “ let them know that the time of Prayer
 “ is very different from the time of
 “ Pleasures

“ Pleasures and Diversions. And that
“ none may think themselves oblig’d
“ to be present at the *Shews*, or to act
“ in them in honour of us, or by the
“ Respect and Veneration which they
“ owe to the Imperial Majesty, with-
“ out having regard even to the Wor-
“ ship that is due to GOD, for fear of
“ offending us by shewing less Affe-
“ ction towards us than they were ac-
“ custom’d to do; We will, that all the
“ World be perswaded that the greatest
“ Honour we can receive from Men is
“ that all the Earth render to Almighty
“ GOD the Submission and Service
“ which is due to his Greatness.

Council of *Africa*, held in the Year 424.

Canon 30 or 63, according to the
Code of the Canons of the African
Church.

IT must be also requested of the Em-
perors, that if any of the Actors of
the Publick *Shews* will receive the
grace of Christianity, and come out of
that infamous State in which he was,
that

that no Person may oblige or constrain him to return to his former Employment.

The Fathers of this Council demand the Execution of a Law which the Emperors Valens, Gratian and Valentinian, had sent to Her. sius Proconsul of Africa, in the Year 381, to publish it.

“ IF the Women who are of the infamous Race of Players, refuse to go on the Theatre, let them be forc’d to it, provided they have not yet made profession of the Law and Faith of the most holy and venerable Religion of Christians, to keep it always inviolable. We ordain also that those Women to whom we have granted by special favour that they should not exercise that shameful Trade, shall enjoy that Exemption all their Lives, so that they may not be forc’d to return into the Company of Players.

CAN.

C A N. CXXIX,

*Of the Code of the Canons of
the African Church.*

THAT infamous Persons, such as
are the *Comedians*, be not recei-
ved to form Accusations.

C A N. XX,

*Of the second Council of Arles
held in the Year 452.*

AS for those *Comedians* who are
of the Number of the Faithful, we
ordain that they be Excommunicated
as long as they continue that Employ-
ment.

CAN.

CAN. li,

*Of the Sixth General Council
held in the Year 680.*

THIS holy General Council condemns those who are call'd Comedians, and absolutely forbids their *Shews*, as likewise the Dances which are perform'd on the Theatre. If any one in contempt of this Decree shall commit any of those Crimes which are here forbidden, if he is an Ecclesiastick let him be depos'd, and if a Laick let him be Excommunicated.

Upon which *Zonaras* makes this Reflection: The Rules of the Evangelical Discipline, far from permitting the Faithful to abandon themselves to Libertinism and Dissoluteness, obliges them to behave themselves vertuously and without Reproach, to answer the Sanctity of that Religion which they profess; therefore the Decree of this Canon forbids all that relaxes the Mind, and dissipates the Attention by a useless Diversion which Causes excessive and dissolute Laughter. THE

C A N. ix,

Of the third Council of Chalons held in the Year 813.

THE Priests ought to abstain from all those Objects which only charm the Ears, and surprize the Eyes by Appearances vain and pernicious, and they not only ought themselves to reject and avoid Comedies, Farces and Indecent Sports, but they ought besides to represent to the Faithful, the Obligation they are under to reject and avoid them.

THE

THE
REGULATION
Of the most Pious

Charles Borromeus Bishop of Milan; drawn from the second Diocesan Synod held at Milan, in the Year 1568.

In the Second part of that Chapter where he treats of the Obligations of Preachers to reprehend continually those pernicious Customs which are the Source of Sin, and persuades to have them abolish'd, 'tis as follows;

LET the Preachers continually reprehend the Pleasures that lead to Sin, to which those Persons who follow the Irregularity of a deprav'd Custom let themselves so easily be carry'd; let the Preachers labour to render these things

things odious, let them represent to the People how great is the Offence and Injury done to God by them, that 'tis from thence so many Evils proceed, that 'tis this which causes the Publick Miseries and Calamities, and innumerable Misfortunes.

Let them incessantly represent how much the *Shews*, the Sports and other little Diversions (which are the Remains of Paganism) are contrary to the Christian Discipline; how execrable and detestable they are; how many publick Evils and Afflictions they draw down on the Christian People; and to convince their Hearers of this they shall employ the Reasons which these Great Men *Tertullian*, *St. Cyprian*, *the Martyr Salvianus*, and *St. Chrysostom* make use of; let them omit nothing that may contribute entirely to destroy these Irregularities and Debauches.

They shall often Preach with Earnestness against Balls and Dances, by which the most dangerous Passions are excited. In fine they shall employ all their Care to represent with a pious Zeal, and with as much Vehemence as is possible for them, how much the Plays, which are the Source and Basis of almost all Evils
and

and all Crimes, are opposite to the Duties of the Christian Discipline, and how conformable they are to the Irregularities of the Heathens; and that as they are a pure Invention of the Malice of the Devil, Christians ought absolutely to abolish them.

*Council of Bourges held in the
Year 1584.*

C A N. 4.

THIS Council exhorts all Christians to behave themselves in such a manner that their Life may answer the Dignity and Honour of the Name of JESUS CHRIST; and to avoid as much as is possible the Publick Sports, Dancings, Plays, Masquerades, and Games of Chance.

THE

THE
SENTIMENTS
OF THE
FATHERS,

Relating to
Plays and Publick Shews.

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SENTIMENTS
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Relating to
ys and Publick Shows

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THE Passages out of the
Fathers which are
made use of in this
Treatise to shew that Plays
are a Diversion forbidden to
those who profess the Christian
Religion, are of three sorts.
Either they are against Pub-
lick Shews in general, in
which Plays are comprehended,
or they enter into a particular
Detail of the different sorts of
Shews, in which they never

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forget

Advertisement.

forget Plays; or else they are particularly against Plays, without speaking of other Shews.

Those who forbid the Publick Shews in general, condemn the Theatre as well as the Amphitheatre, and the Circus, since they comprehend all sorts of Shews: Those who enter into a Detail of them, make little Difference between the Vanity of the Circus, the Cruelties of the Amphitheatre, and the Disorders of the Theatre; and those who attack the Theatre in particular, are in so great Number, so Express and so Full, that they

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they leave nothing to say or think on the Subject, since they exhaust the Matter.

'Tis certain that there is nothing in Morality which the Fathers have treated more thoroughly, nor in which they have better precaution'd against all the False Reasonings which might be made use of in following Ages, to justify Plays; so that they have left no room for those who defend them to interpret what they have writ after their own Fashion, nor any Pretence for those to doubt of their Sentiments, who seek for Truth in the Doctrine of the Church.

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No body denies that the Disorder of Plays, against which the Fathers have employ'd their Zeal and their Eloquence, was a real Evil. But many pretend that there is nothing so different as the Plays of past Ages (which was the Object of their Anger and Indignation) and Modern Plays; that the former were full of Idolatry, Superstition and Impurity; and that the latter are exempt from all those Vices, against which the Fathers have chiefly enlarg'd. We must indeed allow that Modern Plays are exempt from Superstition and Idolatry, but it must likewise be confess'd

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confess'd that they are not exempt from Impurity; that on the contrary that apparent Decency, which for some Years had been a pretence for those ill grounded Approbations that were given to Plays, begins now to yield to an open and undisguis'd Immodesty; and that there is nothing for Example more scandalous than the fifth Scene of the second Act of *The School of Women*, which is one of the the newest Comedies.

It must besides be confess'd, that if Idolatry and Superstition are banish'd from them, they have been succeeded by Impiety; is there a more open School of

Advertisement.

From
which
our Lib-
ertine
destroy'd
is taken.

Atheism than the Feast of Peter, in which after having put the most horrible Impieties into the Mouth of an Atheist who has a great deal of Wit, the Author commits the Cause of God to a Servant; whom, to support it, he makes to say all the Impertinences in the World; and he pretends at the end to justify his Play so full of Blasphemy, by the help of a Squib, which he makes the ridiculous Minister of the Divine Vengeance; and even the better to accompany that strong Impression of Horror which a Thundring so faithfully represented must make on the Minds of the Spectators,

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ators, he at the same time makes the Servant say all the Fooleries imaginable on this Adventure.

But as these Things are so clear and so evident that they need no Proof, and that the Design of this Work is chiefly to shew, that Modern Plays, even cloath'd with all their pretended Decency, are evil, and that the Fathers have condemn'd them for those Things which seem the most Innocent, to such as do not enough know the Sanctity of the Christian Morality. It may not be amiss, in this Advertisement, to produce the Sentiments of those great Men on this Subject,

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collected into few Words, that those who read the following Translations, may with more Ease remark them when they find them scatter'd in their Works.

Tatian forbids Christians the going to Plays, because they are full of Things Useless and Frivolous.

*Tertul.
Apolo-
gy, Ch.
38.*

Terrullian forbids it, because Christians are Strangers to all sorts of Wordly Pleasures.

*Tertul. of
Spect.
Ch. 14.*

He argues that the Holy Scripture condemns all sorts of Concupiscence and Voluptuousness: That the Mind of Man is not insensible enough not to be agitated by some secret Passion

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Passion even in the Use of the best and most regular Diversions.

That even if one should be present at Plays without Affection and without Pleasure, one would nevertheless be guilty of the Sin of Vanity: That Vanity and being employ'd in useless Things, is a Sin.

Against those who say they receive no Impression from them and that they do no Ill there.

That the World is the Workmanship of GOD, but that the Works of the World are the Workmanship of the Devil; and that Plays ought to be put in the Number of the Works of the World: That Plays in themselves estrange us from GOD, and from the Christian Spirit:

Ch. 25.

That even in the best State into which

Ch. 27.

Advertisement.

which they can be put, 'tis
a Voluptuousness forbidden to
Christians; but especially in
the 28, 29, and 30th Chap-
ters of his Treatise against Pub-
lick Shews, he wonderfully
establishest what ought to be the
Pleasures of Christians, in
Opposition to those of which he
forbids them the Use.

Ch. II. Clemens Alexandrinus
Depedag. is not more favourable to Plays
on the same Reasons, and espe-
cially on account of the Danger
into which Men and Women
put themselves who go to those
Assemblies to gaze on one ano-
ther, and on account of the Use-
lessness and Vanity of that Di-
version.

Minu-

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Minucius Felix compares the Fury of the Amphitheatre to the Passions which a Comedian excites, when he feigns to be mov'd by them himself.

St. Cyprian says, that in St. Cyp. in the Epistle to Donat. representing Parricides, they teach what may be done by the Example of what has been; that Comedians move the Senses, sooth the Passions, and weaken the strongest Vertue: That how innocent soever Plays might be in themselves, they would still be a Vanity unbecoming those who profess Christianity.

Lactantius Firmianus condemns in them the Change of
Ha-

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Habit from one Sex to another, he likewise advertises us that the Sense of Hearing is given us to hearken to the Instructions of GOD, and to hear his Praises sung.

*In Trac.
de fuga
Sæculi.
and in
Ver. 37.*

St. Ambrose in many Places condemns Plays meerly for their Vanity.

*Psalm
118*

St. John Chrysostome would have us consult our selves, and observe the difference of the State in which we find our selves when we come from Church, and of that in which one is when one comes from the Play.

St. Austin, who better knew the Corruption of the Heart of Man than any Father of the

Advertisement

the Church, deplores, in his Confessions, the Love he had for Plays before his Conversion, and the Pleasure he felt in being mov'd by them to Grief; he says that this Pleasure proceeds from a strange Disease of the Mind, and that one is so much the more affected with these Poetical Adventures as one is less cur'd of their Passions: He acknowledges before GOD as a great Evil, the Disposition which led him, when he saw Lovers represent-ed who were constrain'd to separate, to be afflicted with them. I should make a Volume and not an Advertisement, if I would

Advertisement.

would produce the Sentiments of all the Fathers of other Ages ; they may be seen in the following Translations, and will be found conformable to those of the first Ages ; they all disapprove of Plays, for all the same Things which are to be found in those of this Time, in a more delicate, and by consequence a more dangerous manner, than in the Antient Plays.

If any one persists after this to prefer his private Judgment to that of the Church, (which has always follow'd the unanimous Consent of the Fathers, as one of her most important

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portant Rules,) and will continue to approve a *Diversi-
on* which they condemn ; we must not endeavour any more to prove to him a Truth so certain ; it suffices to say to him what St. Athanasius said to a Bishop of Corinth ; Your Sentiments are not those of the Orthodox Church , and our Ancestors had them not.

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and Robert, and will continue
to appear in the
next number; the next
number will be in the
form of a book to contain
the names of the
persons who have
been admitted to the
Episcopal Church, and
the names of the
persons who have
been expelled from
the same.

THE END

THE
SENTIMENTS
OF THE
FATHERS,

Relating to
Plays and Publick Shews.

First Century.

*In the Eighth Book of the Apostolical
Constitutions, Chap. 32.*



LET him who is given up
to the Spectacles of the
Theatre quit that Affection,
or let him not be admit-
ted to receive *Baptism*.

X 2

Second

Second Century.

*Theophilus Patriarch of Antioch,
in the third Book to Autolychus a-
gainst the Calumniators of the Chri-
stian Religion.*

IT is forbidden us to be Spectators of Duels, for fear we should become Accomplices of the Murders committed in them. We dare not be present at other Spectacles, for fear our Eyes should be defiled by them, and our Ears fill'd with the prophane Verses recited there; as when they describe the Crimes and Tragick Actions of *Thyestes*, and represent *Tereus* eating his own Children; and it is not allowable for us to hear the Adulteries of the Gods and Men related, which the Comedians, incited by the hopes of Gain, celebrate in the most agreeable manner that is possible for them: But God preserve us, we who are Christians, in whom Modesty, Temperance and Continence ought to shine, who look on Marriage with one Woman alone

alone as only lawful, we by whom Chastity is honour'd, who fly Injustice, who banish Sin, in whom the Law of God reigns, who practice the true Religion, whom Truth governs, whom Grace guards, whom Peace protects, whom the Divine Word conducts, whom Wisdom teaches, whom JESUS CHRIST who is the true Life directs, and whom God alone rules by the Empire he has over us; God preserve us, I say far from committing, even from thinking of such Crimes.

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Tatian in the Treatise which he compos'd against the Grecians.

OF what use is a furious *Orestes* to me, as he is represented by *Euripides*, or another who comes to entertain us with *Alcmeon's* having murder'd his Mother, or he who wears a Mask, or who makes Grimaces, or huffs with a Sword by his Side, or he who dresses himself in a manner unworthy of a Man; Let us leave the Fables of *Hegesilaus* and of the Poet *Menander*; why should I lose my Time to admire a Player on the Flute? and

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why

why should I stay to consider a *Theban Antigenides* Disciple of *Philoxenus* who was of that Trade? We leave to you these frivolous and useless things; but rather believe the Truths of our Religion, and quit these Fooleries by our Example.

Tertullian in his *Apology*,

CHAP. 38.

WE renounce your Publick Shows, as we condemn their several Origines, knowing them to be the Effects of Superstition and Idolatry. In fine we despise all that passes in them. We have no Commerce with the Frenzies of the *Circus*, with the Immodesty of the *Theatre*, the vain Exercises of the Wrestlers, or with the Cruelties of the *Amphitheatre*. The *Epicureans* were allow'd to frame a Pleasure for themselves, in which they establish'd the Reality of the *Supream* God; In what then do we offend you, if we take other Pleasures than you? But if we will know no sort of Pleasure, methinks it is no concern of yours, and if in this there is any

any Loss, it falls wholly upon us. We reject, you say, the things which please you: we have a Right so to do, since our Pleasures are not yours.

Tertullian in his Treatise of Publick Shews,

CHAP. 1.

YE who are ready to enter into the Service of the Divine Majesty, and ye who are already enter'd by Confession and the Declaration you have made of it in Baptism, know and acknowledge that the Nature of the Faith, the Order of Truth, and the Law of the Christian Discipline absolutely condemns the Diversion of the Publick Shews, with the other Irregularities of the World; that none of you may sin out of Ignorance or Dissimulation. For Pleasure has so great a Power over Men that it makes them embrace Occasions of Sin out of Ignorance, to betray their Conscience by Dissimulation.

CHAP. 3.

THERE are some Christians who out of Simplicity, or for want of Docility, can hardly believe that they are oblig'd to deprive themselves of the Diverſion of the Publick Shews; because ſay they it does not appear in the Holy Scriptures that this is forbidden to the Servants of GOD. 'Tis true we do not find this Prohibition in expreſs terms in Holy Scripture, you ſhall not go to the Circus, you ſhall not be preſent at Plays, you ſhall not be Spectator of the Combats of the Wreſtlers, or of the Gladiators; as it is ſaid in formal Terms, *you ſhall not kill, you ſhall not worſhip Idols, you ſhall not commit Adultery, you ſhall not Steal, you ſhall not injure your Neighbour.* But the Condemnation of Shews is notwithstanding clearly enough expreſs'd by theſe firſt words of the Pſalms of David, *Bleſſed is the Man who has not walked in the Council of the ungodly, nor ſtood in the way of Sinners, and has not ſat in the Chair of Peſtilence.*

CHAP.

CHAP. 14.

CAN it be said that *Shews* are not forbidden by the Holy Scripture, since it condemns all sorts of Concupiscence? For as Concupiscence comprehends Avarice, Ambition, Gluttony and Luxury, it likewise comprehends Voluptuousness: Now *Shews* are one kind of Voluptuousness.

CHAP. 10.

AS to Plays, if we consider the Original of the Theatre, which is the place where they are represented, we shall find that it is the Temple of *Venus*; 'Twas under this Title that it was establish'd in the World; for before, as soon as Theatres were set up, the *Censors* often made them be thrown down, to preserve that Purity of Manners, of which they foresaw the Corruption and inevitable Ruine, if the Liberty of Shews were permitted. So that the Sentiments of Heathens, which are likewise ours in this point, are a Testimony to them of the Impiety of Plays, as the Regulations even of Human Discipline

cipline serves to prejudice us against them. *Pompey the Great*, who surmounted himself by the Magnificence of his Theatre, having built that Refuge of all sorts of Impurity, fearing he might be one day branded for it by the Censors, and by that means a blemish be cast on his Memory, built a Temple over it to the honour of *Venus*; and in the Edict which he publish'd to convene the People to the Consecration of that Edifice, he did not give it the Name of *Theatre*, but of the *Temple of Venus*, under which, says he, we have put Seats for those who will be present at the Diversions; Thus under the Title of a Temple he rais'd that detestable Building, making use of Superstition to baffle Discipline.

CHAP. 15.

AND if the Modesty and Probity of some are secur'd at Plays by their Dignity, their Age, or even by their natural Temper; yet their Minds are not so insensible as not to be mov'd by some Secret Passion; None receive Pleasure without Sensible Impressions, and such Impressions are always

always accompany'd with the Circumstances which excite them. But if any one is present at Plays without Pleasure, and without receiving any Impression, He is then guilty of the Sin of spending his Time very vainly, in going to a place that is of no use to him; and Employing our selves to no purpose is certainly a Sin, which a Christian ought to avoid. But besides, does not one who is present at Plays condemn himself, since in that he would not be like those Actors, he confesses that he detests them? Now it is not sufficient for us to do nothing like, but we are besides oblig'd not to favour by our Consent and our Approbation those who commit these Crimes. *If thou seest a Thief, says the Psalmist, thou Consenteest unto him, Ps. 50. v. 18.* would to God it were possible for us not to live in the World amidst these People, but at least we ought to keep our selves from the Deeds of the World, because the World, is the Workmanship of God, but the Deeds of the World are the Works of the Devil.

CHAP. 18.

IF Tragedies and Comedies are Representations of Crimes, and of irregular Passions, they are Bloody, Lascivious and Impious; for the Representation of an Enormous Crime, or of a Shameful thing, is not better than what it represents. And as we are not allow'd to approve of a Crime in the Action which commits it, neither are we allow'd to approve of it in the Representation.

CHAP. 22.

THOSE very Persons who authorise the Stage, do as much abase the Players as they exalt the Plays; they declare them Infamous by their Edicts, they deprive them of all Privileges, excluding them the Court, the Bar, the Senate, the Order of Knighthood, and from all other Honours and Dignities whatsoever. What Inconsistency is this? to love those they punish, to despise those they approve, to magnify the Art, and to note with Infamy those who exercise it. Is it not a strange piece

piece of Justice to blacken a Man for that very thing which renders him worthy of Praise? or rather is it not a plain Confession that a thing is evil, when those who perform it, how agreeable soever they be, are noted with Infamy?

CHAP. 23.

SINCE then how favourable soever Men are to the Diversions of the Stage, they judge those who are Actors of them to be unworthy of Admittance to Dignities, and note them with Infamy, how much more severe will the Judgment be, which the Justice of GOD will exercise against them?

CHAP. 25.

CAN a Man think of GOD in those Places where there is nothing of GOD? Can he learn to be Chaste when he finds himself transported and as it were enebriated with the Pleasure he takes at a Play? But there is nothing more Scandalous at all Publick Diversions, than to see with what Care and Allurement Men and Women are adorned;

dorn'd; the Expression of their Sentiments to each other, whether agreeing or different, to approve or disapprove the things they are entertain'd with, serves only to excite in their Hearts irregular Passions: In fine, no body goes to Plays but with design to see and to be seen. How can a Man reflect on the Exclamations of a Prophet, when his Ears are struck with those of a Tragedian? How can he meditate on any part of the Psalms, when his Mind is attentive to the Verses recited by a Comedian? God forbid that his Servants should have such a Fondness for so pernicious a Pleasure; for what Blindness is it to leave the Church of God to run to that of the Devil, to fall from Heaven into a Sink of Mire? how unbecoming is it to honour Players with your Approbations and Applauses, by clapping those Hands which you have been lifting up to invoke the Name of God?

CHAP. 26.

TIS not strange then that such People should be possess'd by the Devil; God is Witness that we have had

had an Example of this in a certain Woman, who having been at the Play-house, return'd from thence with the Devil in her Body ; and when the Unclean Spirit was press'd in the Exorcism, and ask'd how he durst attack a Christian, he answer'd boldly, I have done nothing but what I had a Right to do, for I found her in a Place that belongs to me. Indeed how many Examples have we of others, who communicating with the Devil by going to Plays, have fallen from GOD ? for no Man can serve two Masters ; what Communion is there betwixt Light and Darknes, betwixt Life and Death ?

CHAP. 27.

WILL you not then avoid this Seat of the Enemy of JESUS CHRIST, that Chair of Pestilence, where the very Air is infected by those execrable Voices ? What tho' the Plays have something Sweet, Agreeable, Innocent, and even Vertuous in them ? they are not the less Dangerous for that ; 'tis not usual to mingle Poyson with Gall or Wormwood, but with things well relish'd and agreeable to the Taste ;

Taste; so the Devil mingles his Venom with the best and most agreeable Things; look on all you meet with in Plays of Generous, Vertuous, Refin'd and Engaging, look on it as a Draught of Honey in a poison'd Cup, and consider that there is much more Danger than Pleasure in it.

C H A P. 28.

WHilst the World rejoices, says our Lord, ye shall weep and lament. Let us be Sorrowful then, whilst the Heavens and the Men of the World rejoyce; that when they fall into that dreadful State of Sorrow which the Justice of God reserves for them, we may enter into that Joy which our Lord prepares for the Elect. For if we rejoyce with them in this World, we shall be eternally afflicted with them in the other. 'Tis a great Sensuality in Christians to seek their Pleasures in this World, or rather 'tis a strange Folly to esteem such Things as real Pleasures. Some Philosophers have given that Name to Quiet and Tranquility; this was all they aim'd at, this their Joy and Glory; but you Christians cannot

not be satisfied without Plays. We cannot indeed be without Pleasure, but Death should be that Pleasure, for are not our Desires the same with the Apostle's, *to be dissolv'd and to be with Christ*, and ought not our Pleasure to be in the Accomplishment of our Desires?

CHAP. 29.

BUT you would pass all your Life in Delights; why will you not then esteem as you ought, why will you not so much as know the abundant and precious Delights which God has prepar'd for you? What is there more delightful than to be reconcil'd to God, to be enlightned with his Truth, to know the Errors that are oppos'd to it, and to be assur'd of the Pardon of our Sins? What greater Pleasures than that which gives us a Disgust of all other Pleasures, which makes us despise the World, gives us true Liberty, preserves the Purity of our Conscience, makes us content with Life, and to have no Fear of Death? What Pleasure to tread under foot the Heathen Gods, to be victorious over Devils, and to live only

to GOD? These are the Delights of Christians, these their Entertainments Holy, Eternal, and which are given 'em gratis. They represent to us the Games of the *Circus* in a mysterious manner; instead of the Race of Chariots, consider the Course of Time and the Race of Life which passes; instead of the Term and End of the Carreer, look on the End of the World; instead of Siding with the Contenders of the *Circus*, defend the Cause of the Church, attend the Signal of GOD to appear before him, hearken to the Angel sounding the Trumpet, look on the Victory and the Crown of Martyrs as the Object of your Glory.

CHAP. 30.

BUT what will be that Sight (which approaches) of the Coming of the Lord, then when his Majesty shall shine forth, when he shall appear all glittering with Glory in the Pomp of a Magnificent Triumph? What will be the Joy of Angels? what will be the Glory of the Saints which shall arise? how Magnificent will the Kingdom be which is prepar'd for the Just;

Just? how glorious will be the City of the *New Jerusalem*? But 'twill be far another Sight when the Day of the last Judgment shall come, that Day which the Gentiles expect not, that Day which they deride, then when the old World and all that has been produc'd in it, shall be consum'd in one Common Conflagration: Then the Players will be better heard, lamenting with a lowder Voice their own real Misery.

Clemens Alexandrinus in the third Book of his Tutor. Anno. 204.

CHAP. II.

JESUS CHRIST who is our Master will not lead us to *Shews*; the *Circus* and *Theatre* may justly be call'd the *Chair of Pestilence*, for all that is done in those Places is full of Confusion and Iniquity, and abundant Occasions of Impurity are furnish'd in these Assemblies; where Men and Women mingle together and gaze on one another: there Wicked Designs are form'd, whilst lascivious Looks excite Evil Desires; and the Eyes accusom'd to be-
Y 2
hold

hold immodestly the Objects which are near it, make use of the occasion that offers to gratifie their Concupiscence. These Shews ought therefore to be prohibited, where every thing is wicked, obscene, or at least vain and unprofitable; what is there so shameful that is not represented on the Stage? what Words so impudent that the Comedians stick at to move Laughter? So that those whose Inclinations suiting with these things makes them take delight in them, must carry away with them lively Impressions of them; and for those who are not affected with them, are they not guilty at least of giving themselves up to vain and useless Pleasures? If they say they only make use of those Diversions to recreate and unbend the Mind. We answer that nothing ought to be made a Diversion which is vain and useless; for no Wise Man will prefer that which is agreeable to what is more vertuous and profitable.

Minutius

Minucius Felix, Ann 206, in his Book
call'd Octavius.

TIS with Reason that we, who
profess Modesty and a good
Life, abstain from your Pleasures, your
Pomps and your Shews, as things evil,
not only in their Original, being conse-
crated to false Deities, but we condemn
them as in themselves pernicious Plea-
sures. For how can we but abhor the
Quarrels and Disorders at the Races,
and the Art of Murder profess'd by the
Gladiators: the Madnes is not less on
the Theatre, and the Obscenity is great-
er; there Adulteries are represented,
or fulsomely recited, and an ensnaring
Actor raises those Passions in others,
which he feigns to have himself,

Third Century.

St. Cyprian Ann. 250, in his *Epistle*
to Donatius.

YOU will see on the Stage such things as may give you both Grief and Shame; 'tis the Business of Tragedy Poetically to describe the Crimes of Antiquity; the execrable Parricides and Incests of past Ages are there so lively represented (for fear Time should deface the Memory of what was formerly done) that it seems to the Spectators as if they saw those Criminal Actions really again committed; and Persons of what Age or Sex soever, hearing what has been done, learn that the same things may be done again: thus Sins never die, Time does not cover them, and the Remembrance of wicked Actions is never lost; they have ceas'd to be Crimes and are become Examples. People take Pleasure in seeing what they have done at home represented in a Comedy, or hearing what they may do there: Adultery is learnt in seeing it represented,

ed, and Wickedness publicly authorised is so infectious, that Women who perhaps were Chaste when they went to the Plays, have come Wanton out of them. Do not the Comedians corrupt the Manners by their shameful Gestures? do they not sooth Vice, and incline to Debauchery? they draw their Applauses from their Crime, the more Immodest they are, the more Artful and Ingenious they are esteem'd; and what is most Shameful, is look'd on with Pleasure. In such Dispositions, is there any thing which these People may not persuade? they please the Senses, they sooth the Passions, they weaken the strongest Vertue; and Authority is not wanting to these agreeable Corrupters, which helps them to insinuate their Poyson the more effectually in the Hearts of those who hear them.

In his Book of Shews.

WHAT tho' the Holy Scriptures do not expressly forbid Christians to go to Shews, mere Modesty ought to hinder them from it; when the Scripture commands any thing it

expresses what it commands; but when it forbids, there are some things so Shameful, that it is thought fitter only to forbid them in general, than to mention them in particular. If God, who is the Sovereign Wisdom, had descended to Particulars in this Case, he must have ill known the Nature of his People; for Experience shews us, that it is often better not to express in particular what we would not have done, for fear of giving an occasion of doing it; since Men are commonly most bent on those Things which are forbidden them. But tho' he does not express those Crimes in Scripture, he does not the less forbid them, since the Severity he uses in punishing all sorts of Crimes, sufficiently shews it, and Reason makes it evidently known. Let every one only consult his own Thoughts, and consider within himself the Nature of his Profession, and that will guard him from committing any Indecency; for Men usually observe those Rules most exactly which they have prescribed to themselves. But what then have the Scriptures forbidden? they forbid us to look on what we are not allow'd to do; they have, I say, condemn'd all sorts of
Shews

Shews in condemning Idolatry, which is the Mother from whom all these Monsters of Vanity and Levity have proceeded.

What should a Christian do then at these Shews if he flies Idolatry? What can he say? Can he who is already sanctified, take Pleasure in criminal Things? Will he approve, contrary to the Commandment of God, those Superstitions he takes Delight in when he is Spectator of them? He ought to know that 'tis the Devil, and not God who has invented all these Things. Can he have the Impudence to exorcise in the Church those Dæmons, whose Pleasures he praises at the Shews? having renounc'd the Devil at his Baptism, he has renounc'd all that belongs to him, but if after being united to JESUS CHRIST he goes to the Devil's Shews, he renounces JESUS CHRIST as he had before renounced the Devil. Idolatry, as I have already said, is the Mother of all Shews, and to draw faithful Christians to her self, she sooths and charms them by the Pleasures of the Eyes and Ears. The Devil knowing that Naked Idolatry would give Horror, has cover'd it with the Pleasure

sure of Shews to render it Lovely. Nevertheless all the World goes to Shews, they delight themselves at this publick Wickedness, either to see their own Vices, or to learn them there; they run to this infamous Place, to this School of Impurity, that they may practise those Evils in Secret which they have learnt in Publick, and in view, as we may say, of the Laws, they commit all the Crimes which are forbidden by the Laws. What does a faithful Christian do there? he is not allow'd to have even an impure Thought; how then can he take Pleasure in Representations of Impurity? what does he but expose himself to lose all Modesty at these Shews, that he may sin afterwards with the more Boldness? In accustoming ones self to see Crimes represented, one learns to commit them; and so much Men delight in all that is forbidden them, that they set before their Eyes even what Time had cover'd. The Disorder is so great, that they are not content to be charg'd with their own Vices, they will besides load themselves at these Shews with the Crimes of all past Ages. In truth, it is by no means allowable for Christians to be present at these Assemblies. What

What shall I say of the vain and useles Diversions of *Comedy*, and the Extravagancies of *Tragedy*. Tho these things were not Consecrated to Idols, Christians would however not be allow'd to be Actors or Spectators of them, for tho they were innocent in all other respects, they would still be a vain Entertainment unbecoming a Christian.

A faithful Christian then ought to avoid these *Shews*; which are, as I have often said, so vain, so pernicious, so sacrilegious: we are carefully to guard our Eyes and our Ears, the Crimes we hear often spoke of we easily accustom our selves to; the Mind of Man having a bent to Evil, what will he do if he is besides invited to it by Examples of the Vices of the Flesh? When one is ready to fall of himself, what will he do when he is thrust? We must then withdraw our Inclinations from these Fooleries; a true Christian has Nobler Diversions than these, if he would reflect on real and useful Pleasures. Let him apply himself to read the Holy Scriptures, he will there find Entertainments worthy of the Faith he professes; how Noble, my Brethren, how agreeable,

Sentiments of the Fathers

able, how profitable a Pleasure is it, continually to contemplate the Object of our Hopes, the Joys of Heaven?

In his Epistle to Eucratius.

AS we have an Affection and Defe-
rence one for the other, it has
pleas'd you, my Dear Brother, to ask my
opinion concerning a Player whether
he ought to be receiv'd into our Com-
munion? This Person continuing still
in that Occupation, instructing Youth
not to govern themselves well, but to
undo themselves, it is my thoughts, that
the Respect we owe to the Majesty of
God, and the Order of the Evengelical
Discipline, cannot suffer the Purity and
Honour of the Church to be sullied by
so dangerous a Cantagion.

*Lactantius Firmianus, In the sixth
Book of his Divine Institutions.*

CHAP. 20

YOU ought to reject the Publick
Shews, because being Occasions of
Vice, and serving only to corrupt the
Manners,

Manners, they are not only useles to conduct us to Eternal Life, but even extreemly hurtful to it.

Nor do I think the Diversions of the Stage less pernicious than the other *Shews*; for in *Comedy* they represent the Debauching of Virgins. and the Intrigues of Strumpets, and the more eloquent the Authors of these infamous Representations are, the more mischief they do, they engage the more those who hearken to them by the Politeness of their Sentiments, and the Harmony and Beauty of their Verse makes the Memory the more easily retain them. In *Tragedy* Parricides, Incests, and all sorts of Crimes are Pompously set in veiw, and for the Actors of *Farce*, what do they by their immodest Motions but teach and inspire Impurity? those effeminate Wretches bely what they are, and study to appear Women in their Habit, their Gait, and their Lascivious Gestures. What shall I say of these Buffoons who keep a School of Debauchery, and by feign'd Adulteries teach to commit real ones? What can young Men and Women do seeing such Wickedness committed without shame? whilst all the World beholds them with
Delight,

Delight, they learn by that what they themselves may do : Every one according to their Sex represent themselves in their Imagination at these *Shews*, those Objects kindling in their Hearts the Fire of Impurity (which is enflam'd by the Sight,) by laughing at these Representations they approve them, and not only Children (who certainly should not be made to have a relish of Evil, even before they are capable of knowing it) but likewise old Persons (in whom it is shameful to commit those Sins which by their Age they should be past) carrying away with them the Vices of the Stage, return home more corrupted than they were. Let us then avoid these Pleasures not only that Vice may not make an impression on our Minds which disturbs the Peace and Tranquillity of our Hearts, but that we may not suffer our selves, in compliance with the Custom of the World, to be transported by the Attractions of Pleasure, which takes us off from God, and from the Good Works which we ought to do.

CHAP. 21.

SHOULD we not think a Man a Scandalous Libertine who should keep a set of Players in his House? now if one cannot be Spectator of a Play at home without Indecency, can the seeing it represented on the Stage before a Multitude of People make it more Decent?

Fine Verses and agreeable Discourses gain the Mind and carry it whither they will: therefore he who seeks Truth and would not deceive himself, ought to reject these pernicious Pleasures to which the Soul abandons it self, as the Body to delicious food however Destructive to it. We must prefer Real things to Appearances, the Useful to the Agreeable, and Eternal things to those which pass away. Take no pleasure in looking on any other Actions but what are just and pious, or in hearing any thing but what nourishes the Soul and may render you better; take care not to make an ill use of that Sense which was given us to hearken to the Instructions of God: If then you delight in Verses and Songs, let your Pleasure be to sing or hear others sing the Praises

Sentiments of the Fathers

Praises of GOD: True Pleasure is that which is accompany'd with Vertue, a Pleasure that is not Transitory and Perishable, as those others are which are sought by such as like the Beasts follow the Inclinations of the Body, but it is perpetual and always satisfactory. He who passes this Bound, and seeks Pleasure merely for its own Sake, procures Death to himself; for as Vertue leads to Eternal Life, so does Pleasure lead to Death: for he that fixes himself to Temporal Things, must lose the Eternal; he that places his Affection on Earthly Things, can have no Part in the Delights of Heavenly.

C H A P. 22.

AS it is by Vertue, by Labour and Sufferings that God calls us to Life; so by Pleasure the Devil leads us to Death; as real Happiness is acquir'd by seeming Evils, so real Misery is procur'd by apparent Goods. Let us then shun Pleasures as Snares and Nets, lest by engaging our selves in Softness and Luxury, and becoming Slaves to the Body, we fall with it under the Power of Death:

Fourth

Fourth Century.

*Saint Murcarius Senior, in his 27th
Homily.*

IF by Hearing alone, one could enter into the Kingdom of Heaven and eternal Life, without Sufferings and without Labours; those who divert themselves at a Play-house, and those who lead a licentious Life, would have a good Interest in it. But there is no going to Heaven but by Labours and Combats, because the Way that leads to it is streight and full of Dangers; 'tis thro' this rugged Way we must walk, and suffer many Pains and Afflictions to enter into Eternal Life.

*Saint Cyril Archbishop of Jerusalem,
in his Mystagogical Catechism
for the newly Baptised.*

YOU have said at your Baptism, *I renounce thee Satan, I renounce all thy Works and all thy Poms.* The Poms of the Devil are the Diversions of the
Z Theatre.

Theatre, and all other the like Vanities; from which holy *David* begs of God to be deliver'd; *Turn away mine Eyes*, says he, *that they behold not Vanity*. Do not then suffer your self to be led away by a Fondness for the Entertainments of the Stage, to behold there the Extravagancies of Plays full of Wantonneſs and Impurity.

Saint Ambrose Archbishop of Milan, in his Treatiſe of the Tranſitorineſs of the World.

C A P. I.

ADAM had never been driven out of *Paradiſe* if he had not been ſeduc'd by Pleaſure; and therefore *David*, who had experienc'd how dangerous it is to indulge the Eyes, ſays with Reason, *that Man is Happy when his Hope is only in the Name of the Lord, and that he has no regard to the Vanities and deceitful Follies of the World*. He who conſiders that God is always preſent to him, and has always the interior Eyes of his Soul fix'd on JESUS CHRIST, has no regard to the Vanities and deceitful Pleaſures

Pleasures of the World. Thus that holy Prophet turning towards him, makes this Prayer ; *Turn away mine Eyes that they behold not Vanity.* The Circus is but Vanity, since it is useful for nothing. The Horse Races are Vanity being of no use to Salvation. The Theatre and all other Shews are nothing else but Vanity.

On the 37th verse of 118th Psalm.

HE who is in the way of God will not behold Vanity ; JESUS CHRIST is the Perfect way, how then can he that belongs to CHRIST behold Vanity ? Since CHRIST has Crucified in his flesh all the vain Pleasures of the World. Let us therefore turn away our Eyes from Vanity, lest the Sight of such Follies imprint Desires in our Souls, and not to speak of the Mystick Sense of this Passage, God grant that this interpretation of it may have the Power to withdraw those from the Spectacles of the Circus and the Theatre who run after them. Those Sports which you behold are nothing but Vanity ; lift up your Eyes to JESUS CHRIST, and turn them away from

Shews and from all the Poms of the World.

St. Chrystome in his 15th Homily to the People of Antioch.

MANY imagine that it is not certain that there is any Sin in going to the Theatre; but whatever they think of it, Plays do certainly cause an Infinity of Evils: for the Pleasure that is taken in them produces all sorts of Debauchery. Besides that we are not only oblig'd to avoid Sin, but we ought also to shun those things which, tho they seem indifferent to us, do insensibly lead to Sin. For as he who walks on the brink of a Precipice, tho he does not fall, is however always in fear, and with good reason, since he is always in danger of falling; so he who does not keep from the Approaches of Sin, ought to live in continual apprehension, since he is in continual Danger of Sinning.

In

In his third Homily of David and Saul.

I Believe that many of those who abandon'd us yesterday, to go to the Spectacles of Iniquity, are present here to day. I wish I could know them in particular that I might forbid them the Entrance of this sacred Place, nor to leave them always without, but to recal them after their amendment. As Fathers when their Children are Debauch'd, often cast them from their Tables and their Houses, not that they may be banish'd thence for ever, but that becoming better by that Correction, they may return with Praise and Honour to their Father's House and Presence; so do the Pastors Act when they separate the Scabby Sheep from the rest, to the end that being cur'd of their Disease they may again without danger mingle with those that are well; for otherwise if they should leave them together, they would infect all the Flock. 'Tis for this reason that I wish to know those Persons. But tho they are unknown to us they cannot

however hide themselves from the Eternal Word, which is the Son of God. I hope he will touch their Hearts, and persuade them to go voluntarily out, making them know, that none but those who submit themselves to perform this Penitence are truly in the Church: on the contrary, those who living Disorderly, do yet continue in our Communion, however their Bodies may be present here, are yet more really separated from it, than those who have been so cast out, that it is not yet allowable for them to partake of the holy Table; for such as according to the Divine Laws have been driven from the Church, and remain without, give some good Hopes by their Conduct, that after having amended those Sins for which they were cast out of the Church, they will re-enter with a pure Conscience; but those who defile themselves, and who being advertis'd to purify themselves from those Spots which they have contracted by their Crimes, behave themselves with Impudence; these inflame the Ulcer of their Souls and render the Evil greater. For there is much less Evil in sinning than in adding Impudence to the

Crime

Crime one has committed, and refusing to obey the Orders of the Pastors.

Some will say to me, But is the Sin these Persons have committed so great, that they deserve to be interdicted the Entrance of these Sacred Places?

Can any Crime be more Enormous than theirs? they have defil'd themselves with the Guilt of Adultery, and then they throw themselves impudently, like mad Dogs, on the Holy Table. If you would know how they are guilty of Adultery, I shall not declare it to you by my own Reason, but in the very Words of him who is to judge the Actions of all Men. *He that looketh (says our Lord) on a Woman to lust after her, hath committed Adultery with her already in his Heart.* If a Woman negligently dress'd, passing by Chance, often wounds only by the sight of her Face those who behold her with too much Curiosity: Can those who go to Plays, not by Chance but of deliberate Purpose, and with so much Ardour, that by an insupportable Contempt they abandon the Church to go thither, where they pass all the Day in beholding those infamous Women: will they have the Impudence to say,

they do not look on them with Desire, when their lascivious and dissolute Words, their Voices and immodest Songs all dispose to Voluptuousness? &c.

For if in this Place, where nothing but Psalms are sung, where the Word of GOD is explain'd, and where we fear and reverence the Divine Majesty, Concupiscence notwithstanding, like a subtle Thief, glides secretly into the Heart; how can those who frequent the Play-house, where they see or hear nothing that's Good, where all is full of Filth and Iniquity, with which their Eyes and Ears are invested on all sides, how can they overcome Concupiscence? and if they cannot overcome it, how can they be exempt from the Guilt of Adultery? and being defil'd with that Guilt, how can they enter the Church and be receiv'd into the Communion of this holy Assembly, without having repented of it? I entreat therefore and conjure those Persons to purifie themselves, by Confession, Penitence, and all other salutary Remedies, from all the Sins they have contracted at Plays, that they may be admitted to hear the word of GOD; for those Sins are not small ones.

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Dost thou not dread, O Man! to look on this Holy Table (where the wonderful Mysteries are celebrated) with the same Eyes with which thou beholdest the detestable Fictions of Adultery? Hast thou not a Horror to hear the immodest Words of a Comedian, with the same Ears with which thou hearest a Prophet, who introduces thee into the Mysteries of Scripture? Art thou not afraid to receive into the same Heart a mortal Poison, and this sacred Bread Holy and Terrible? Is it not from hence proceed the Irregularities of Life, the Disorders in Marriage, Wars, Confusions, and Domestick Quarrels?

Wherefore I beseech you all not to be present at these vile Representations, and to withdraw others from them, for all that is done in them, far from being a Divertisement, is a pernicious Disorder, which produces nothing but Sin and Punishment.

What does it signifie for Man to enjoy a transitory Pleasure, that is follow'd by an eternal Pain, and if he is a Night and a Day tormented by Concupiscence? Reflect on your selves, and consider the difference there is betwixt
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the State you are in when you return from Church, and that in which y^e find your self when you come from the Play-houſe. If you compare theſe two States one with the other, you will have no need of my Advertisements; that Compariſon will ſuffice to make you know how Uſeful and Advantageous the one is to you, and how Pernicious the other.

In the Eighth Homily on Chap. 2. of S. Matthew.

IT is not for us to paſs our Time in Jollity, in Diverſion and Delights; that is only fit for Players and Paraſites; 'tis by no means the Spirit of thoſe who are call'd to an Eternal Kingdom, whoſe Names are already written in that Celeſtial City, and profeſs a Spiritual Warfare, but 'tis the Spirit of thoſe who fight under the Enſigns of the Devil.

Yes, my Brethren, 'tis the Devil who has made an Art of theſe Diverſions, to draw away the Soldiers of JESUS CHRIST to himſelf, and to relax the Vigour of their Virtue: 'tis for this End
that

that he has made Theatres be set up in Publick Places, and that forming and exercising himself those Buffoons, he makes use of them to infect (as with a Plague) the whole City.

St. Paul has forbidden us jesting Words, and such as tend only to a vain Divertisement, tho' the Devil persuades us to love both the one and the other. But that which makes those immoderate Laughters the more pernicious, is the Subject on which they are rais'd; for no sooner have these ridiculous Buffoons thrown out a Blasphemous or Indecent Expression, than the greatest Fools of the Company are transported with Joy, and break out into loud Laughing, applauding them for those things for which they ought to stone them, and thus by this fatal Pleasure, they draw on themselves the Punishment of an Eternal Fire; for in praising them in these Follies, they engage them to commit them, and render themselves yet more worthy than the Performers, of that Condemnation they have deserv'd. If all the World were agreed not to behold their Fooleries, they would soon cease to act them; but when they see you every Day quit your Business,

Business ; your Labours, and the Money you gain by them : in a Word, abandoning all things to be present at these Sightings, they redouble their Ardour, and apply themselves much the more to these.

I say not this to excuse them, but to let you see, that 'tis chiefly you who are the Source of all these Disorders, by being present at their Plays, and spending so much of your Time in them. For he who represents these wicked Persons, is less guilty than you who make them be represented, than you who animate him more and more by your Eagerness, by your Transports, by your Praises and Applauses ; and who endeavour by all means to embellish and improve this Work of the Devil.

Don't tell me that all that is done there is nothing but Fiction ; that Fiction has made many real Adulteries, and overthrown many Families ; and that which grieves me most, is, that this being so great an Evil, is yet not look'd on as any Evil at all, and that when a Crime so heinous as that of Adultery is represented, nothing is heard but Applauses and Exclamations of Delight, thus prophaning the Holy State of Marriage,

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'Tis but a Fiction, say you, 'tis for that very Reason that those Persons deserve a thousand Deaths for daring to act before all the World such Disorders as are forbidden by all Laws. If Adultery is an Evil, 'tis an Evil also to represent it.

Who can tell how many Persons these Fictions have drawn into Adultery, and how much they inspire all those who behold them with Impudence, and Impurity? For can there be any thing more Immodest than that Eye which can endure to behold such Filth.

In the 38th Homily of St. Matthew, on Chap. 11.

LEWD Songs and Verses are much more Abominable than the most filthy Scents; and yet when the Players recite them before you, you are not only without Uneasiness at it, but you laugh, you are diverted instead of having a Horror and Aversion for them.

Why don't you mount the Stage as well as those Buffoons with whom you are so much diverted? if what they do

do is not Base and Vile, why don't you imitate what you praise? or only appear in Publick with those sort of Persons? That would make me blush, say you. Why then do you so much esteem what you would be ashamed to do? Players are accounted Infamous even by the Heathen Laws, and yet you crowd to behold them on the Theatre, as if they were Ambassadors or Generals of an Army, and would draw all the World thither with you to fill your Ears with that Vileness and Filth which comes from the Mouths of those Buffoons. You punish your Servants severely if they talk immodestly at home; you cannot suffer in your Wife or your Children the least obscene or indecent Word: but when the out-cast of Men invite you to hear publickly the same vile Things, which you so much detest in your Houses, so far are you from being displeas'd with them, that you are delighted and applaud those who express them; is not this the height of Madness?

You will answer me perhaps, that you neither sing nor say any of these vile Things: if you do not, you are pleas'd at least with those that do. But how

how ill you prove that you do not speak such Things? if you did not like to repeat them, you would not have so much Pleasure in hearing them, or run with so much Ardour to these Follies.

When you hear any Person blaspheme, you are not delighted with what he says, on the contrary you tremble and stop your Ears that you may not hear him. Whence comes this but because you are not a Blasphemer? Behave your self then in the same manner with respect to those vile Things, and if you would not have us believe that you delight to speak them, take no Delight in hearing them?

How can you apply your selves to good Things being accustomed to such sort of Discourses? how can you undergo the Labour that is necessary to preserve ones self in Continence, when you relax your selves so far as to take Pleasure in hearing obscene Songs and Discourses? For if even when one is at the greatest Distance from such vile Things, we have so much Difficulty to preserve our selves in that Purity which God requires, how can we continue Chaste, when we delight to hear such dangerous Things? Do

Do you not know how strong a Bent we have to Evil? if then to this Inclination we add Art and Study, how should we avoid falling into Hell, since we take Pains to throw our selves into it? Have you not heard that St. *Paul* says, *Rejoice in the Lord*; He does not say, *Rejoice in the Devil*: But how should you hearken to this holy Apostle? how should you be touch'd with a Sense of your Sins, being always as it were intoxicated and out of your selves, by frequenting these unhappy Diversions? You run to them with an insatiable Ardour and Greediness, of which the fatal Effects are but too much seen when you return home; thither every one of you carries all that Filth, that Impurity, with which immodest Songs, licentious Discourses, and dissolute Laughter have fill'd your Souls. All those shameful Images remain in your Thoughts and in your Heart, and 'tis from thence it comes that you have an Aversion for what you ought to love, and that you love what you ought to abhor. There we see Women who have lost all Shame, appearing boldly on a Stage before a multitude of People, Women who have made an Art of Impudence,

Impudence, who by their Looks and Words instil Lasciviousness into the Eyes and Ears of all that see and hear them, and who seem to conspire, by all the Allurements that surround them, to root out Modesty, to dishonour their Sex, and to fill the Mind with pernicious Pleasure. For every part of these Representations are most impure; the Words, the Dress, the Gesture, the Voices, the Songs, the Motions of the Eyes and of the Body, the Sound of Instruments, and even the Subject of the Plays themselves, all are full of Filth, all inspire Impurity.

How then can you hope to continue Chaste, after the Devil has made you drink of this Cup of Lasciviousness? has intoxicated your Soul with it, and by his black Vapours clouded and obscur'd your Reason? for there he entertains you with all the most Shameful Vices, Fornication, Adultery, the Debauches of Women, of Men, and of young Persons; in fine, the Reign of Abomination and Wickedness. All these Things then ought to incite those who see them rather to weep than to laugh.

Imitate at least the *Barbarians*, who

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are very well contented without any of these Diversions. What Excuse will be left for us, if being Christians, that is to say, Citizens of Heaven, and associated with Angels and Cherubims; we are notwithstanding less Regular in this Point than Heathens and Infidels?

If you are so fond of diverting your selves, there are many other Diversions less dangerous and more agreeable than those.

The *Barbarians* once said a Thing worthy of the wisest of the Philosophers; for hearing the Fooleries of the Theatre talk'd of, and the Shameful Diversions which People flockt thither to; *It seems*, said they, *the Romans have neither Wives nor Children, and that therefore they have been forc'd to go from home to divert themselves*; intending by this to insinuate that there is no Pleasure more agreeable to a wise and sober Man, than that which he receives from the Society of a virtuous Wife and from that of his Children.

But you will say, I can instance in several Persons to whom these Diversions have done no Hurt; you are mistaken if you think there is not a great deal of Hurt in employing so much Time

Time uselessly, and in giving occasion of Scandal to others. Suppose your own Vertue Proof against these vicious Representations, is it no Evil to have drawn others thither by your Example? How then can you be Innocent when you are guilty of the Crimes of others? all that Wickedness which is caus'd among the People by those vicious Men, those prostituted Women, and all that Diabolical Troop which tread the Stage, all that Wickedness, I say, will be laid to their Charge; for if there were no Spectators, there would be neither Plays nor Players; so that those who go to see them, as well as those who act them, expose themselves to Eternal Fire. Therefore even tho' you should be Chaste enough your self not to be infected by the Contagion of these Places, which I believe impossible, you would nevertheless be severely punish'd by GOD, as being guilty of the Ruine of those others who frequent these Fooleries, and of those who represent them on the Theatre. And if it is true that you are so pure that these dangerous Assemblies do not hurt you, you would be much more so if you were careful to avoid them.

Away then with these vain Excuses, and let us seek no more such wretched Pretences: The best way to justify our selves, is to fly from this Furnace of *Babylon*, to avoid the Allurements of this Tempter, and, if it is necessary, with *Joseph* rather to leave our Mantle behind us, than not to escape from the Hands of this Prostitute. 'Tis thus we shall rejoice in Spirit with an heavenly and ineffable Joy that will not be disturb'd by any Remorse of Conscience; and thus having led a Chast Life here below, we shall be crown'd in Heaven by the Grace and Mercy of our Lord **JESUS CHRIST.**

*In the Preface to his Commentary on
St. John's Gospel.*

WHAT need I describe to you in particular all the Evil of these Diversions, where there are nothing but shameful Representations, obscene Discourses, Slanders, Buffoonry, and dissolute Laughter; every thing there is evil, every thing pernicious. I speak to all of you, let not one of you who partake of this Holy Table, disorder
and

and destroy his Soul by these fatal Diversions. All that is done in them is full of the Pumps of Satan, and breaths nothing but Impurity. You know, you who are baptis'd, by what Compact you are engag'd to us, or rather to JESUS CHRIST. When he instructed you to Baptism, what did you say to him touching the Pumps of the Devil? how did you renounce that wicked Spirit and his Angels? Did you not promise never to acquiesce in his Maxims or his Works? How careful then ought we to be that we may not be unfaithful in the Accomplishment of our Promises, and render our selves unworthy of these sacred Mysteries.

Fifth Century.

St. Augustine, in Chap. 2. Book 3.
Of his Confessions.

I had at that time a violent Passion for the Diversions of the Theatre, which were full of the Images of my Misery, and fomented the Fire with which I burnt. But on what Motive is it that Men run to them with so much

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Ardour, and desire to be mov'd with Sadness in beholding dismal and tragical Things, which notwithstanding they would be very unwilling to suffer: for the Spectators desire to be touch'd with Sorrow, and that Sorrow is their Delight: From whence comes this but from a strange Disease of the Mind? for a Man is so much the more affected with these Poetical Adventures as he is less freed from his Passions. But since all Men naturally desire to be Joyful, how can they like to be affected with Sorrow even to Tears? Is it not that tho' Man does not take Pleasure in being Miserable himself, he takes Pleasure notwithstanding in being mov'd with Pity for others; and because he cannot be thus mov'd without a sensible Sorrow, he by consequence cherishes and delights in that Sorrow.

The Source of these Tears then, is that natural Love which we bear to one another. But whither do the Waters run from this Source? they dissolve and flow into a Torrent of black and filthy Pleasures; for tis into vicious Actions that this natural Love is converted and changed by its own Motion

tion, when it wanders and is estrang'd from the Celestial Purity of Divine Love. Ought we then to reject the Sensations of Pity and Compassion? by no means, nay it must be own'd that there are some rencounters in which we may delight in Sorrow. But, O my Soul, guard thy self from Impurity (put thy self into the Protection of thy God, who ought to be prais'd and glorify'd to all Eternity) guard thy self, my Soul, from the Impurity of a foolish Pity, for there is a wise and reasonable one with which I can even now be mov'd. But at that time I shar'd in the Joy of those Lovers on the Stage, when by their Artifices they succeeded in their lascivious Desires, tho' there was nothing but Fiction in those Representations, and when those Lovers were constrain'd to separate, I was afflicted with them, as if I had really been mov'd to Pity, and I found no less Pleasure in one than the other.

But now I have more Pity for one who rejoices in his Excesses and his Vices, than for one who is afflicted for loss of a pernicious Pleasure, a miserable Felicity. This is what may be

to another A a 4 *thus* call'd

call'd a true Pity; but in this the Sorrow which we feel for the Misery of others does not give us Pleasure; for tho' he who is griev'd at the Misery of his Neighbour, pays him a Duty of Charity which is commendable; yet he who is truly Compassionate, would much rather not have any Cause for this Grief: and 'tis as little possible for him to desire that there should be miserable Persons, that he may have an occasion of exercising his Pity, as 'tis possible that Goodness it self should be malicious, or that Benevolence for our Neighbour should induce us to wish Evil to him.

So that there may indeed be some Sorrow allowable, but none that we ought to delight in. This thou sufficiently shewest us, O my LORD and GOD, since thou who lovest Souls incomparably better and with more Purity than we love them, exercisest Mercies on them so much the greater and more perfect that thou canst not be mov'd with any Sorrow. But what Man is capable of so high a Perfection? I on the contrary was then such a Wretch, that I lov'd to be mov'd with some Sorrow, and sought Occasions of it, there

there being no Actions of the Players which charm'd me more, or pleas'd me so much as when they drew Tears from my Eyes by the Representation of some Fabulous Misfortunes; and is it to be wonder'd at, since being then an unhappy Sheep that had wander'd out of the way by leaving the Fold, because I would not endure to be led by thee, I became as it were all over cover'd with Scabs.

Behold from whence proceeded that Delight which I took in grieving, which however was not such that I would have wish'd it to sink deeper into my Heart, for I should not have lik'd to suffer the Things which I delighted to behold; but I was glad that the Recital and Representation of them should, as I may say, scratch my Skin a little, tho' afterwards (as it happens to those who scratch themselves with their Nails) that short Satisfaction brought a Swelling and Inflammation upon me, from whence corrupted Blood and filthy Matter broke out. Such was my Life at that time, but, Oh my God! could that be call'd to live.

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In the Fifth Epistle to Marcellinus.

Nothing is more Unhappy than the Happiness of Sinners, their Impunity being in effect a Punishment, strengthening a Corrupt Will which is as an Enemy within. But the Hearts of Men are so perverse and blind, that they imagine the World to be in full Felicity, when the Inhabitants of it think of nothing but adorning and embellishing their Houses, whilst they take no notice of the ruine of their Souls; when magnificent Theatres are built, and the Foundations of Vertue thrown down; when the Cruelty of Gladiators is applauded, and Works of Mercy are derided; when the abundance of the Rich maintains the Luxury of Players, whilst the Poor want what is necessary for their Subsistence: when the Impious run down by their Blasphemies the Doctrine of God, who by the Voice of his Preachers exclaims against this Publick Wickedness, whilst by the Diversions of the Theatre which dishonour and corrupt both Soul and Body, they do honour to the Devil. If God permits these Disorders to prevail,

vail, 'tis then he is most angry; if he leaves these Crimes unpunish'd, 'tis then he may be said to punish them most severely. But when he takes from Men the means of supporting their Vices, and by Poverty prevents the Increase and Excess of Voluptuousness this Treatment, however contrary to their Desires, is an effect of his Mercy.

*In the First Book of the Harmony of
the Evangelists.*

CHAP. 33.

AS to the Complaint of the Heathens, that Christianity has diminish'd the Happiness of the World; if they will read their own Philosophers, who condemn those Things which they are now against their Wills deprived of, they will find that what they complain of is much to the Commendation of the Christian Religion: for what Diminution of their Felicity do they suffer, unless in things which they made a very ill Use of to the Dishonour of their Creator? perhaps they think
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the Times are Evil because the Theatres (those vile Places where Impurity is openly countenanc'd) are falling to Ruine almost in every City. From whence comes this? but from that Reformation Christianity has made in the World, which will not allow those Places to be repair'd which were formerly built with a shameful and sacrilegious Profuseness. Let them consider their own *Cicero's* Commendation of a certain Player call'd *Roscius*: He was (says he) so excellent in his Art, that none but himself was worthy to tread the Stage; but on the other side, he was so good a Man, that he was the most unfit Person among them to come there. Is not this a plain Assertion, that the Theatre is so vile a Place, that the more Vertuous a Man is, the more he is oblig'd to keep away from it.

In the Second Book of the City of
God.

CHAP. 29.

TIS with Reason, O *Romans*, that
you have excluded the Players
from the Privilege of being Citizens;
but awake yet a little more, and you
will be sensible that one cannot render
himself agreeable to the Majesty of
God, by those Practices which disho-
nour the Dignity of Men. How then
can you place in the Rank of the Hea-
venly Powers, those Gods who are
pleas'd with a Worship which ren-
ders those who pay it unworthy to be
put in the Number of the *Roman Citi-
zens*. The Celestial City is incompa-
rably more illustrious, where Dignity
is inseparable from Sanctity, where
Truth is always Victorious, where there
is perpetual Peace and Felicity, and
where Life is Eternal. If you have
been asham'd to admit such Persons in-
to your City to be Fellow-Citizens
with you, with much greater Reason
that holy City will not admit such
sort

fort of Gods. If therefore you desire to have a Share in the Felicity of that Blessed City, fly from the Company of Damons. 'Tis a shameful thing for vertuous Persons to adore Gods who look with a favourable Eye on the dishonest Worship which is paid them by vile Persons.

Embrace the Christian Purity, and put far from you those prophane Divinities, as the Censors have excluded the Players from your Honours and Dignities, noting them with Infamy.

*In the Treatise of his Exposition of
St. John's Gospel.*

CHAP. 16.

Giving your Money to Players is so far from being a Vertue, that 'tis an enormous Vice. You know, as well as I, what the Scripture says of those sort of Persons to whom the World commonly gives Praise and Applause: *The Sinner is prais'd for the Desires of his Heart, and the Wicked is blest for his Wickedness.*

*psalm 10.
3.*

In

In the second Book concerning the Creed
to the Catechumens.

C H A P. 1, and 2.

K NOW, my Beloved, that our Enemy the Devil seduces and gains more People by Pleasure than by Fear, for wherefore does he every day spread the Snare of Shews? why does he present so much Vanity and vile Diversions, which are nothing but Folly and Illusion, unless it be to trap those who had abandon'd him, and to rejoice in having found those which he had lost? It is not necessary to enlarge any more upon this Subject, 'twill suffice to represent to you in few Words what you ought to reject, and in what you ought to delight. Fly from the Publick Shews my Beloved, fly from those vile Theatres of the Devil, that you may not be engag'd in the Chains of that wicked Spirit. But if you must relax your Minds, if you delight in Shews, the Church our venerable Mother furnishes you with such as are more excellent and more agreeable than those.

those. These are profitable Spectacles which fill the Soul with Joy.

In the Eighteenth Sermon of the Words of our Lord.

A GOOD Christian will not go to the Shews, and by curbing his Desires, and not going to the Theatres, he cries after JESUS CHRIST, and begs to be heal'd. However there are others who flock thither, but perhaps they are *Heathens* or *Jews*; Oh my Brethren! if no Christians went, the Number of Spectators would be so few, that Shame and Confusion would make them forbear going; there are Christians then who are so unhappy as to go to Plays, to carry so holy a Name thither for their Condemnation. But you who do not go there, cry without ceasing unto JESUS CHRIST, to implore his Assistance.

Saint

St. Isidore, Presbyter of Damiana, in
his Epistle 336. Book 3.

THE chief Study of Players is to corrupt the People and not to render them better; for 'tis by the Debauchery of their Auditors they have their Gain; so that if the People were reform'd, the Players Trade would immediately be ruin'd. 'Tis therefore they have never thought of correcting the Vices of Men, tho if they would endeavour it, they could not bring it about, because Plays in themselves and of their own nature cannot but be hurtful and pernicious.

In his Epistle 186. Book 5.

IF it is certain, as without doubt it is, that there will be a future Judgment; 'tis certain we must live virtuously. But if this appears troublesome and difficult to some, it would become easy for them if they would avoid the Theatres and Circus, those Pests of the World; or rather avoid the Cities where those Diversions are, at least the Persons who are addicted to them.

In his Epistle 463. of the same Book.

HE who is extreemly fond of the Diversions of the Theatre will not have less Inclination for vicious Love; avoid then that first Disorder, that you may not fall into the other; for it is easier to destroy Vice before it has taken root, than to pluck it up after it is deeply rooted, which is very difficult, and some think it even impossible.

IX. Century.

*Photius, Patriarch of Constantino-
ple, in his Nomocanon, Tit. 9.
Chap. 27.*

IF a Bishop or a Clergyman be present at the Diversions of the Theatre, let them be suspended from the Function of their Ministry, and be shut up in a Monastery during three years: but if they give Marks of a Sincere Repentance, the Prelates may abridge that time.

XI. Century.

Olympiodorus on Ecclesiastes, Chap.

4. Verse 17.

KEEP thy foot when thou goest to the Verse 17.
 House of God, and draw near to hear. Chap. 5.
 Regulate thy self, says the wise Man, in our Translation.
 in such manner, that thou mayst not
 employ the same Members to do Evil,
 which thou makest use of to do good; as
 if he had said, Let not those Feet which
 you make use of to go to the Temple of
 God, be employ'd in going to the ob-
 scene Diversions of the Theatre. Learn
 from hence that you ought to have
 the same Care, with respect to the other
 parts of your Body; and certainly those
 who enter the Church of God with
 clean Feet, ought to take care not to
 defile them by going to impure and
 prophane Places which are displeasing
 to God.

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XII. Century.

St. Bernard, in *his Treatise of the Change of Manners.*

C H A P. 11.

AS to seeing vain Shews, what Use are they of to the Body, or what Good do they bring to the Soul? Certainly you will not find that Man reaps any Advantage from Curiosity. Their Diversions are meer Fooleries, and I dont know what greater Evil I could wish them, than the Continuance of those vain Amusements, which they seek, and of that curious Inquietude which charms them, and makes them hate the Sweetness and Peace of a happy Repose. 'Tis plain that there is nothing solid in all these Pleasures, since they do not delight in their Continuance and Duration, but in a transitory Motion by which they succeed one another. If these Vanities then are nothing but vain things, as their Name alone sufficiently shews, the Labour that is employ'd about vain things, must needs
be

be as vain as they. O Glory Glory, says a Wise Man, what art thou among the greatest part of Men, but a vain Tumour which the Heart conceives through the Ears? and yet how many Misfortunes does this happy Vanity, or rather this vain Felicity, produce?

From thence comes Blindness of Heart, according as it is written, *O my People, they that call thee happy deceive thee.* Certainly 'tis not so much a Folly, as an Infidelity to delight in things so mean, or rather things of nothing, and to set so little value on that Glory which Eye hath not seen, nor Ear heard, nor hath the Heart of Man conceiv'd the things which GOD has prepar'd for those who love him.

Johannes Sarisberienſis, Bishop of Chartres, in his first Book of the Vanities of the Court.

CHAP. 8.

THIS Age, by applying it self to Fables and vain Amusements, does not only prostitute the Eyes and Heart to Vanity, but likewise indulges its Idleness by the Pleasures of the

Eyes and Ears, and kindles the Fire of Impurity, seeking on all sides what is proper to support Vice.

Idleness is an Enemy of the Soul, which strips it of all its vertuous Inclinations, and therefore a very wise Man gives this Counsel, Let the grand Enemy of Mankind, says he, find you always employ'd, that with as much happiness as Prudence you may defend your self with your Occupations as with a shield against all Temptations; we ought to avoid Idleness as a dangerous *Siren*, and yet the Players draw us to it. Weariness easily slips into an empty Mind, which cannot bear it self unless it has some Pleasure to divert it; for this reason *Shews* have been introduc'd, and all that Train of Vanity, in which those who cannot live without Amusements employ themselves. But this is a pernicious Disorder, for even Idleness would be more advantageous for them than so shameful an Employment.

Can you esteem a Man wise, who takes delight in seeing and hearing such Fooleries? I do not deny that a good Man may innocently give himself some moderate Pleasure. But it is a shameful thing for a serious Person to debase

and defile himself by those sort of vile Diversions. A Man of Probity ought not to look on *Shews* especially on such as are indecent, lest the Incontinence of his Eyes be a Testimony of the Impurity of his Soul. 'Twas with reason that *Pericles* being *Prator* reprehended *Sophocles* his Colleague in these Terms, a Magistrate ought not only to have his hands pure but even his Eyes. For this reason a Man to whom Royal Power had given a great License, makes this Prayer to GOD, *Turn away mine Eyes* psal. 139. *that they behold not vanity*; for he well knew that the Sight causes an infinity of Evils, which the Prophet *Jeremiah* deplores in his Lamentations, *Mine Eyes*, says he, *have made a Prey of my Soul*.

You make no doubt that the Authority of the Fathers of the Church has excluded Players from the holy Communion, from whence you may judge what Punishment those who favour them deserve, if you consider that those who commit Crimes and those who are their Accomplices, ought to be equally punish'd. For what reason, says *St. Austin*, do those who bestow their Mony upon Players give it to them, but because they delight in the Evil which those

infamous Persons commit. Now can he who is delighted with Evil, and who supports it, be a Good Man?

As are innocent, let the innocent of his Eyes be a testimony of the purity of his soul. I was with regard to that being a man, reprehended in the College in his Terms. A Magistrate ought not only to have his hands pure but even his Eyes. For this reason a Man to whom I have lower had given a great License, that

that they should not say; for he will know that the sight causes an infirmity of Evil, which the Prophet Jeremiah deplors in his lamentation. Alas, says he, have made my eyes sore.

You make no doubt that the Fatherly of the Fathers of the Church has excluded Placers from the holy Communion, from whence you may judge what I dissent those who favour them.

A Give, if you consider that those who are in Communion and those who are not. Accommodate ought to be equally assisted. For what reason says he, why do those who believe their Money upon Placers give it to them, but because they delight in the Evil which these infamous

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St. Francis de Sales,

Concerning

Balls, Plays, Games, &c.

With Remarks upon it.

THE
OPINION
OF

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CHAP. XXIII.

*Of the first Part of the Introduction to
a Devout Life.*

GAMES, Balls, Feasts,
Plays, and Pompous
Dress are not in them-
selves Evil, but indiffer-
ent, and may be well or
ill us'd; yet notwithstanding these
things

St. Francis de Sales's Opinion

things are dangerous, and to be fond of them is yet more dangerous. I say then, *Philothous*, that tho it is lawful to game, to dance, to adorn ones self, to banquet, to hear virtuous Plays; yet to have an Affection for these Things is entirely contrary to Devotion, and extreamly Hurtful and Dangerous. There is no Evil in doing such things, but very much in having an Affection for them.

'Tis pity to sow such vain and foolish Affections in the Field of our Heart; they take up the room of virtuous Impressions, and hinder the Soul from nourishing good Inclinations.

The ancient *Nazarites* abstain'd not only from all that might inebriate or make them drunk, but from Grapes and from Verjuice likewise: not that Grapes or Verjuice could inebriate, but because it was to be fear'd, that tasting the Verjuice might tempt them to eat the Grapes, and that eating Grapes might raise an Appetite of drinking Wine.

I deny not but that we may use these dangerous Things, but I assert absolutely that we can never have an Affection

‘ Affection for them without Prejudice
‘ to Devotion. The Stags, when they
‘ find themselves over Fat, retire to
‘ the Bushes and Thickets of the Fo-
‘ rest; because they know that being
‘ loaded with their own Weight, they
‘ could not run with Swiftneſs, if they
‘ ſhould chance to be attack’d. In
‘ like manner the Heart of Man being
‘ loaded with theſe ſuperfluous, unpro-
‘ fitable and dangerous Affections,
‘ doubtleſs cannot eaſily, ſwiftly and
‘ readily run after his GOD, which is
‘ the true Point of Devotion.

‘ Little Children run eagerly and
‘ fondly after Butterflies, and no body
‘ thinks it ill in them, becauſe they
‘ are Children: But is it not a ridicu-
‘ lous or rather a lamentable thing, to
‘ ſee Men of Underſtanding with
‘ Eagerneſs and Fondneſs purſuing
‘ Trifles ſo unworthy of them, as the
‘ Things I have nam’d; which beſides
‘ their being altogether Uſeleſs, put
‘ us in danger of being diſordered and
‘ corrupted in following them.

‘ Therefore, my dear *Philotheus*, I
‘ ſay, that we muſt purifie our ſelves
‘ from theſe Affections; for tho’ the
‘ Acts themſelves are not always con-
‘ trary

St. Francis de Sales's Opinion

trary to Devotion, an Affection to them is always prejudicial to it.

In Chap. 31 of the first Parr. This holy Prelate explains what it is to set the Heart and the Affections on these Things. *How innocent soever a Recreation may be (says he) 'tis a Vice to set the Heart and Affections on it; I do not say, that we must not take Pleasure in a Recreation whilst we are at it, for then it would be no Recreation; but I say, that we must not set our Affection on them to desire them, to have the Mind taken up with them, and to be eager at them.*

CHAP. XXXIII.

Of the Third Part of the Introduction to a Devout Life,

BALLS and Dancing are Things indifferent in their own Nature, but according to the common way of using that Exercise, it inclines and leans much on the side of Evil; and by consequence is full of Danger and Peril.

It is always us'd by Night, and in that

that time of Darkneſs and Obſcuri-
ty, it is very eaſy for many Works
of Darkneſs to ſlip into a Subject,
which is of it ſelf extreemly ſuscepti-
ble of Evil. The greateſt part, or
perhaps the whole Night is ſpent in it,
after which the next Morning is ſlept
away, and by conſequence the Op-
portunity loſt of ſerving God in it.
In a word, 'tis always Folly to turn
Day into Night, Light into Dark-
neſs, and Good Works into Fooleries.
Every one that goes to Balls, carries
as much Vanity as he can with him,
and Vanity is ſo great a Diſpoſition
to vicious Affections, and to dange-
rous and unlawful Loves, that theſe
things are eaſily engender'd at Dan-
cings.

I ſay to you of Dancings, *Philo-*
them, what the Phyſicians ſay of
Muſhrooms; the beſt of them, ſay
they, are nothing worth; and I ſay
likewiſe, the beſt Balls are not good.
If notwithstanding you muſt eat Muſh-
rooms, take care, ſay they, to have
them well dreſt; and if on any Occa-
ſion thou canſt not well excuſe thy ſelf
from going to a Ball, take care that
thy Dance be well prepar'd. But how
muſt

St. Francis de Sales's *Opinion*

' must it be prepar'd? With Modesty,
 ' Gravity and a good Intention: Eat but
 ' seldom, and a little of them at a time,
 ' say the Physicians of Mushrooms, for
 ' let them be ever so well drest, the quan-
 ' tity makes them poisonous: Dance but
 ' seldom, and little at a time, *Philotheus*,
 ' for otherwise you put your self in dan-
 ' ger of growing fond of them, which as I
 ' have said, makes them very Pernicious.
 ' Mushrooms, according to *Pliny*, being
 ' spongy and full of Pores, easily attract
 ' all the Infection round about them; so
 ' that if they are near Serpents they re-
 ' ceive Venom from them. Balls, Dan-
 ' cings, and such Night Assemblies com-
 ' monly attract all the Vices and Sins
 ' which reign in the Place, Quarrel-
 ' lings, Envyings, Censuring and wan-
 ' ton Loves. And as these Exercises
 ' open the Pores of their Bodies who use
 ' them, so do they open the Pores of the
 ' Heart; by means of which, if any
 ' Serpent takes this Opportunity to
 ' breath into their Ears some wanton
 ' Word, some Gallantry or Love-Toy;
 ' if any Basilisk cast an amorous Glance
 ' or an unchast Look, the Heart easily
 ' receives the Infection.

O! *Philotheus*, these impertinent Re-
 creations

creations are generally dangerous, they dissipate the Spirit of Devotion, weaken the Forces, diminish the Love of God, and stir up in the Soul a thousand sorts of evil Affections. Therefore they are to be usd with great Prudence.

But above all, Physicians order that after Mushrooms we should drink good Wine; and I say, that after Dancings we should use good and holy Considerations, to prevent those dangerous Impressions which the vain Pleasure taken in Dancing may leave in our Minds. But what Considerations? Some such as these;

1. At the same time that thou wert dancing, many Souls burn'd in Hell Fire for Sins committed on such Occasions.

2. Many religious and devout Persons were at the same Hour in the Presence of God, singing his Praises and contemplating his Perfections. O how much more happily was their Time employ'd than thine!

3. Whilst thou wert dancing, many Souls left this World in great Anguish; thousands of Men and Women suffer'd great Dolors in their

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Beds,

' Beds, in Hospitals and in the Streets,
 ' Gout, the Gravel, and Burning Fe-
 ' vers ; alas ! they had then no Rest,
 ' and thou hadst no Compassion for
 ' them ; dost thou not think that thou
 ' mayst one Day sigh whilst others
 ' dance, as thou hast now danced whilst
 ' others sigh'd.

' 4. Our Lord, the Angels and
 ' Saints, beheld thee whilst thou wert
 ' dancing ; ah ! how did they pity
 ' thee, seeing thy Heart amus'd and
 ' attentive to so foolish, so unprofita-
 ' ble a thing.

' 5. Alas ! whilst thou wert there,
 ' Time pass'd away and Death drew
 ' nigh ; behold him mocking thee as it
 ' were, and inviting thee to his Dance,
 ' in which the sight of thy Friends will
 ' serve instead of Violins, and where
 ' thou shalt make but one turn from
 ' Life to Death. This Dance is the
 ' true Pastime of Mortals, since in it
 ' we pass in a Moment from Time to
 ' an Eternity either of Happiness or
 ' Misery. I intimate to you these few
 ' Considerations, but if you truly fear
 ' God, he will suggest to you many
 ' others to the same effect.

The

The Remarks.

THIS is what that holy Bishop says of Balls and Plays : some of those who read Authors without that Attention and Reflection which they ought, or who are prepossess'd with their Fondness for Plays and Balls, imagine, that the Opinion of *St. Francis of Sales* is, that these sort of Diversions are absolutely indifferent, and that therefore they may make use of them without any Scruple.

But if we consider as we should, all that this holy Prelate says, we shall find that there is nothing farther from his true Opinion. For *first* he does not say absolutely that these Diversions are indifferent, but he says that of themselves and in their own Nature they are indifferent, and may be well or ill us'd ; but that according to the common way of using them, they incline to the worst Side and are very Dangerous.

It is evident that this can only be meant of Balls and Plays as consider'd in a Metaphysical Speculation, and by Mental Abstraction separating them from all their Circumstances. From

whence it follows, that it cannot be said of Plays and Balls as they are commonly us'd, that they are things indifferent, and St. Francis of Sales shews this in expresse terms; when he says, That according to the common way of using these Things they learn and incline much on the side of Evil, and by consequence are full of Peril and Danger, and that notwithstanding those things are always Dangerous.

When this holy Bishop says afterwards that it is allowable to Game, Dance, Adorn ones self, hear virtuous Plays, he does not speak of these Diversions as they are commonly used, since he declares in the same place that these things, according to the ordinary way of using them, incline on the side of Evil, and therefore it is not allowable to practise them; according to these Words of the Apostle, *abstain from all appearance of Evil.*

7 *Thest.*
5 22.

He speaks then of these Diversions only upon Supposition, that is, Supposing there was nothing in them contrary to Decency and Virtue, and even supposing there were Balls and Plays which were in no respect injurious to Virtue, Decency, or the Precepts of Christianity

Christianity, he says, that notwithstanding these things wou'd still be Dangerous: that 'tis the same with them as with Mushrooms, the Best are good for nothing. So that, according to St. *Francis of Sales*, that it may be allowable to go to Balls and Plays, it is requisite, *first*, that the Ball or Play be vertuous. *Secondly* that we must have no affection or desire of them. *Thirdly*, that we must only go when we cannot avoid it, without offending against Charity: the Property of which is, says he, to take away the Venom from Poysonous things, and to render those allowable which are forbidden on Account of their Danger: for Example, it may happen that some Persons may go to a Ball or a Play without any affection to them, either because an absolute Authority, which they cannot resist (as that of a Mother over her Daughter, or a Husband over his Wife) may engage them to it contrary to their Inclination; or because they may be in a Station which obliges them to be there, to prevent the Disturbance and Quarrels which generally Accompany those Actions. *Fourthly*, We must have a Virtue strong enough

St. Francis de Sales's *Opinion*

enough to overcome the Temptations and Dangers of Balls and Plays. *Fifthly*, We must practise the Advice which this Prelate gives thereupon.

'Tis delighting to blind and deceive ones self, to draw, from what this Holy Bishop says, Licence for every body indifferently to go to Balls and Plays, tho he only gives it on supposition, that there are virtuous Balls and Plays, that is, in which there is nothing contrary to good Manners and to the Purity of our Religion, and tho he grants it to those only who cannot resist an absolute Authority which carries them thither, tho he makes this condescension, only to Devout Persons, who like well lighted Torches, the Flame of which is increas'd by the Winds, do in the midst of Temptations redouble the Ardour of that Divine Love, with which their Hearts are inflam'd, and tho in fine he gives his Consent only to those who exactly follow the Instructions he prescribes in his Introduction, which are such as cannot be practis'd without producing in the Soul a great Disgust to all those Diversions, and rendering them extreamly uneasy to those who are oblig'd to go to them. There

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is no reasonable Person, who considering with attention all that we have been saying, will not own, that no other thing can be concluded from St. *Francis* of *Sales* Discourse, with respect to Balls and Plays, as they are now in use, but that we ought to avoid them.

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but we ought to avoid them. And plays, as they are now in use, but Sales Discourse, with respect to Bells can be concluded from the former of saying, will not own, that no other thing with attention all that we have seen is a responsible Person, who considering

A
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ON

Christian Perfection,
Written to a Person of
great Note,

By the Archbishop of *Cambray*.

Never before Published.

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DISCOURSE
OF THE
Archbishop of Cambray's,
ON
Christian Perfection.



Christian Perfection has not
at all those Severities,
that Irksomeness, nor
those Restraints in it, that
are commonly imagin'd.

It requires indeed that we give up our
selves wholly, and from the bottom of
our Hearts to God; but then every
thing we do for his sake becomes easy.
Those who have entirely and without
Reserve given themselves up to God,
are always contented; whatever he
wills,

Of Christian Perfection.

wills, they will, and are ready to do for his Sake. They renounce all, and find the Hundred-fold in thus emptying themselves, Peace of Conscience, Freedom of Spirit, Pleasure in being plac'd within the Arms of their God, Joy in perceiving Light daily springing up in their Souls, Liberty from the Fears and Tyrannical Desires of the World. Such is the Hundred-fold of Bliss, which the Children of God possess *even in this Life*, if they but continue faithful to him. They make an entire Sacrifice of themselves, but it is to him they love; they strip themselves, but 'tis of what they no longer love; they suffer, but it is their Choice to suffer, and they prefer profitable Sufferings to false Delights: Their Bodies endure sharp Afflictions; possibly their Imaginations may be disordered, and their Spirits may fail, but their Wills continue calm, and incessantly say *Amen* to all those Stripes with which God chastises them for their Sanctification.

God requires of us only, a Will that is not divided between himself and the Creatures, a Will that is pliant in his Hands, which neither desires nor refuses
any

any thing, which wills without Exception every thing that He wills, and upon no Pretence whatsoever wills what he wills not. When once one is brought to this Disposition, every thing becomes Profitable to him, and even the most useless Amusements are converted into good Works. Happy is he who gives himself up to God, he is set free from his own Passions, and from the Opinions of Men, from their Malice, and from the Tyranny of their Customs, from their poor and wretched Raillery, from the Misfortunes which the World ascribes to Chance, from the Unconstancy and Unfaithfulness of Friends, from the Artifices and Snares of Enemies, from his own Weaknesses, from the Miseries and Instability of Life, from the Horrors of an Irreligious Death, from the cruel Remorse that attends Criminal Pleasures, and finally from the Eternal Condemnation of God. How can he but be delivered from that infinite number of Miseries, seeing he has placed his Will in the Hands of God, and willing nothing but what he wills, finds amidst all his Sufferings, his whole Consolation in his Faith and in his Hope?

What

What Weakness is it, to be afraid of giving up ones self to God, or of engaging too far in a State so much to be coveted? Thrice happy those who throw themselves without Reserve into the Arms of the *Father of Mercies, and the God of all Consolation*; as *St. Paul* speaks. Then will they desire nothing but to know their Duty, and fear nothing so much, as not to perceive what he requires; and when they discover some new Light in Divine Things, they are transported with Joy like a Miser when he has found a *Hidden Treasure*. A true Christian in every Misfortune which Providence lays upon him, wishes just that which happens to him, and nothing of that which he wants; for the more he loves God, the more contented he is, and the most sublime Perfection, instead of making his Yoke more weighty, renders it light.

What Madness is it to be afraid of giving up ones self too much to God? that is, to be afraid of being too happy, to be afraid of having too much Fortitude in the unavoidable Miseries of Life, too much Consolation in the Course of Virtue, of being set too free
from

from the Tyranny of our Passions, which make us miserable.

Let us then despise the Things of this World to give up our selves entire to GOD. I say not that we are absolutely to throw them all up. When one is already engag'd in an honest Calling, let him but change the Principle of his acting, and he will do much the same Things out of Love to GOD which he did before. GOD never overturns the Ranks and Conditions of Men, nor destroys the Functions he himself has ordain'd. We then should do for the Service of GOD what we now do, to please Men and to content our selves: there would then be this happy Difference only, that instead of our being devour'd by our Pride, our Passions, and the malicious Censures of the World, we should act with Freedom, with Courage, and with Hope in GOD; we should then be enlivened with a generous Confidence; and we should be supported by the Expectation of those good Things which shall never perish, which are advancing toward us, while the Things of this World are continually sliding from us. The Love of GOD, which would make us feel the Love he bears

bears to us, would give us Wings to
 soar in the Regions of Joy and Delight,
 and carry us on high above all our Mi-
 series. If we have any Difficulty to
 believe this, our Experience will soon
 convince us of it. *Come, see and taste,*
says David, how Gracious the Lord is.
 When Piety is built on its Fundamen-
 tal Principle, the Will of God, with-
 out consulting the Taste, the Constitu-
 tion, or the Sallies of an ungovernable
 Zeal: Oh how Simple, Sweet, Easy,
 Lovely, Discreet, and Free it is in all
 its Steps; one lives then much as others
 do, without Affectation, without any
 shew of Austerity, with Complaisance
 and good Manners, but in a constant
 Observance of all his Duty, renouncing
 continually every thing that does not
 from Time to Time fall in with the
 Order of God, to whom he sacrifices
 all the irregular Motions of Nature.
 And this is that *Worshipping in Spirit and*
in Truth, which JESUS CHRIST says his
 Father requires. Every thing else is a
 Religion of Ceremony, and a mere
 Shadow rather than the Truth.
 JESUS CHRIST tells us in general,
That we must take up his Cross to be his
Disciples, and to follow him; that we
 must

must enter in at the strait Gate; that we must do Violence to our selves to gain the Kingdom of Heaven; that we must be born again, that we must deny our selves, hate our selves; that we must not be conform'd to this World; which is accursed, because of Offences.

These Truths frighten a great many, because they only know what this Religion obliges them to do, without knowing what it makes them love; they see the Cross it presents, but are altogether ignorant of that Love it inspires them with which makes it light, and know not that it brings Men to the highest Perfection, by Sensations which sweeten the most toilsome Labours.

Miserable are those slothful and irresolute Souls, who are divided betwixt God and the World; they are rent in Pieces at once by their Passions and by their Remorse; they dread both the Judgments of God and the Opinions of Men; they abhor Evil, and yet are ashamed of Good; they suffer all the Pains of Virtue, without tasting of the Pleasures: Oh! what Peace would they not enjoy in the Bosom of their God, had they but so much Courage as to despise the Opinions of Men.

D d Oh!

Oh! how dangerous it is for our Salvation, how unworthy of Rational Creatures, how destructive of our Peace, to dwell within our own selves for ever. Our whole Life was given us for no other end, but that we might advance apace to our Heavenly Country. The World flies away like a treacherous Shadow, Eternity already advances to receive us, why linger we to march, while the Day of Mercy shines on us? let us hasten to arrive at the Kingdom of Heaven.

The first Commandment of the Law is sufficient alone to overthrow in a Moment all the Pretences that can be made, for receiving any thing from GOD: *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Might.* Observe how many Words the Holy Spirit joins together, to prevent any Reserve which Man would make in prejudice of that Love, which requires every thing to be sacrificed to it: Behold a Love jealous and commanding; all is not too much for it; there is but one onely way of loving God sincerely, which is to make no Conditions with him, but with a generous Resolution to follow whithersoever he leads.

All

Of Christian Perfection.

9

All those who are cautious and reserv'd in their Affections, who would love God for fear of Punishment, but are willing to be a little deaf, when he speaks to them of renouncing the World and themselves, run a great Hazard of being of those Luke-warm ones, whom Jesus Christ says he will spue out.

We are not truly reasonable but in as far as we consult the Will of God, in order to conform our Wills to it. This is the Light we ought to follow, all other Lights are Deceitful. Blind are they then who think themselves wise, and have not the Wisdom of Jesus Christ: They run after Phantoms in a profound Darkness; they are like those who in a Dream think themselves awake, and imagine all the Objects in their Dream to be real. Thus all the Great ones of the Earth, all the wise Men of the World, all those who are bewitched with false Pleasures, are deluded. There are none but the Children of God who walk in the Light of pure Truth. What is it that attends Men of ambitious and vain Imaginations? often Disgrace, always Death, the Judgment of God and a miserable Eternity. These are the great and

terrible Scenes which advance and open to the View of irreligious Men, yet they perceive them not; their Policy can foresee every thing except the inevitable Destruction of every thing they pursue. O ye Blind, when will ye open your Eyes to the Light of Jesus Christ, which would discover to you the Nothingness of all Humane Greatness? They feel they are not truly Happy, and yet they still entertain Hopes of becoming so, by those very Things which render them Miserable. That which they want, torments them, that which they possess does not satisfy them; their Sorrows are real, their Joys short, vain and pernicious, and cost them more than they are worth. Their whole Life is a constant sensible Experience of their Error; the Eternal Judgment is already hanging over their Heads; their Fantastick Joys are just changing into everlasting Weeping and Howling; their Life is a Shadow just disappearing: or at most, like a Flower, which in the Morning blows and flourishes, but in the Evening, fades, withers, and falls to the Ground.

What is become of those foolish Worldlings? ye might have seen them

at the Hour of their Death cast down, trembling and confounded; they acknowledge their having been miserably deceiv'd, they deplore their fatal Mistake, and even run from one Extream to another; for after having lived without any Regard to Religion, they become Superstitious and Cowardly at their Death.

Is it not deplorable, that Men will rather hazard their All for ever, than restrain their irregular Inclinations, and yet nothing is more common. Remonstrate to them as much as you please, the Vanity and Nothingness of their Expectations, from the Insufficiency of all created Things. Observe to them the Shortness of Life, the Inconstancy of Friends, the Deceitfulness of Great Offices, the unavoidable Disquiets that attend them, the Disappointments of their most refin'd Projects, the Emptiness of all the Things they possess, the Reallity of all the Miseries they suffer. How real and sensible soever all these Observations may be, they only glance on the Heart, they never pass the Surface, the Man is not inwardly chang'd. He groans to feel himself a Slave to Vanity, and yet does not shake off the Slavery.

What must he do then to be set free

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from

Of Christian Perfection.

from such a deplorable Estate? he must pray to be inwardly enlighten'd, and then he will perceive the Abyfs of Goodness that is in God, and the Abyfs and Nothingness of Evil, which is in the Corrupted Creatures? then he will despise himself, hate himself, distrust himself, forsake himself, and lose himself in the Abyfs of the Divine Mercy. What a happy Loss will this be, when he shall find himself without seeking himself in contemplating God; one perceives the Vanity of the World, which in a short time will vanish like Smoak. All its Grandeur and Pageantry shall flie away; every High Thing shall be brought Low, all Dominions crush'd, and every Haughty Head humbled under the weight of the Eternal Majesty of God, in that Day when he shall come to give Judgment on Mankind. With one Look only shall he extinguish every thing that glitters in this our Night, as the Rising Sun extinguishes the Stars; we shall then behold nothing but God every where, so Glorious will he appear; it will be needless to seek him, for we shall see nothing but him, whose Boundless Nature fills all things. Where are now, shall they then say, those

those fine Objects that once so bewitch'd our Hearts? where are the Marks of them? where was it we saw them? alas! there is not remaining the least Footstep of the Place where they once had been, they are gone like a Shadow which the Sun chases away, scarcely is it true that they once have been, so true it is, that now they are not.

But suppose that this World was never to have an end, it will in a short time abandon and entirely forget you, do whatever you can; a little sooner, or a little later, in a small number of Years, which will run like a Viper, and disappear like a Dream; your younger Days will quickly pass over, the World will shift to the other side, and leave nothing behind but Contempt and Disgust for those who have not learn'd in time to despise it. The Time is just at hand, it is already come, here it is; let us haste to prevent it, let us love Eternal Beauty which never grows Old, nor suffer those to grow Old who love nothing but it. Let us despise this accursed World which already on all sides is falling to Ruine. Have we not seen, since ever we could make any Observation, that all Persons of the highest and

most eminent Ranks, have been surprised by Death. All have been swallow'd up by the devouring Gulph of Eternity. There has risen up as it were a new World out of the Grave of that which was in being when we first saw the Light. As short as our Life is, we must look out for new Friends, having lost all our old ones. Here's no longer the same Family, some other unknown Relations have come up in its Place. We see even a whole Court disappear at once, others are now in the room of those we formerly admired, and come to dazzle us awhile in their turn. What is become of all those mighty Actors who crowded the Stage 30 Years ago? is this then that World that so attracts us? where all our Acting is just but to pass over the Stage, and then make our *Exit*. It is nothing but Misery, Vanity, and Madness; or as *St. Paul* expresses it, *It is but the Shadow of a Figure that passes away*. O fleeting and foolish World! dost thou think to maintain thy Credit with us for ever? what Impudence is it in thee, to think to cheat us with such vain and empty Phantoms? thou art nothing but a Dream, and yet wouldst have us
rely

rely on thee : we feel, even whilst we enjoy thee, that thou hast nothing real to satisfy our Desires. How darcest thou give Magnificent Names to Glorious Miseries, and offer them to us with such a smiling Countenance ? why dost thou amuse us with so many agreeable Vanities ? thou art just this Moment to disappear, and yet darcest undertake to make us Happy.

F I N I S.



ERRATA.

IN Letter B page 10. line 12. for (,) put (:) p. 11. l. 7. read, *darst* not. C p. 23. l. 17. for *their* r. *shed*. p. 25. l. 13. r. *be the Cause*. l. 24. for *the* r. *He*. D p. 46. l. 1. r. *Source*. p. 47. l. 1. r. *sure*. F p. 19. l. 17. to *Sir*, put (*) p. 21. l. 6. dele *so*. p. 27. l. 14. r. *shall* *summon*, l. 20. for *shall* r. *will*. p. 29. l. 25. dele (,) after *Archers*. p. 31. l. 13. for *Dependance* r. *Diligence*. G p. 36. l. 6. after *Fudge* dele (,) H p. 50. l. 16. for *they* r. *she*. p. 62. l. 5. dele *He*. I p. 71. l. 11. for *He* r. *They*. K p. 13. r. *the*(,) after *it*. p. 9. l. 4. r. *to make*. l. 18. r. *they*. p. 17. l. 4. dele *she*. L p. 21. l. 11. r. *and so*. N p. 7. l. 20. r. *with*. p. 10. l. 26. for *mers* r. *ners*. p. 14. l. 14. after *that* r. *they*. Op. 16. l. 2. after *Verfes* (,) l. 18 dele *and*. p. 19. l. 1. after *Cause* (,) p. 21. l. 1. r. *to name*. p. 22. l. 26. place *the*(,) after *Sancho*. p. 23. l. 12. r. *thy*. p. 25. l. 8. r. *dreadfully*. Q p. 14. l. 20. r. *God*. R p. 32. l. 19. r. *Disposition* p. 34. l. 21. r. *Lewis*. p. 40. l. 24. dele *the*. T p. 4. l. 20. r. *Circus*. X p. 4. l. 22. for *God* r. *Good*. Y p. 20. l. 3. r. *Donatus*. p. 26. l. 18. r. *Contagion*. p. 27. l. 23. r. *Gase*. Z p. 11. l. 2. r. *Mazarinus*. p. 33. l. 19. r. *imprint* p. 35. l. 8. for *nor* r. *not*. p. 39. l. 28. r. *Night and Day*. Bb p. 5. l. 4. r. *entirely*.

N.B. The Title of the Treatise beginning with the Letter P, should have been, *A Treatise against Plays and Romances*.

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